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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

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CONTENTS---FEBRUARY, 1927

EDITORIAL

The Amazing Credulity of the Evolutionist—*Philip Mauro* 65
A Grave Protest—*David S. Kennedy, D.D.* 67
Which Way is the Tide Moving?—*Leander S. Keyser, D.D.* 68
Applied Psychology—*A. Z. Conrad, D.D.* 69
Distorting Biblical Doctrines—*Leander S. Keyser, D.D.* 73
The Bible: Only Guide for Church and Humanity—*Leander S. Keyser, D.D.* 74
Notes and Comments 75
Wayside Gleanings 81

THE ARENA

Leaves from a Minister's Note Book—*Lawrence Keister, D.D.* 84
Thomas Chatterton, 1752-1770—*H. Gracey, D.D.* 90
Five Reasons for the Hope that is Within me—*Prof. Kenneth S. Wuest* 92
Alleged Discrepancies of the Bible—*William H. Bates, D.D.* 94
An Answer to Anti-Christian Teaching in our Schools—*Johannes G. Vos* 98
How to Read the Newspaper—*Prof. Charles C. Ellis, D.D.* 100
A Satisfying Religion—*General Booth* 100
Mistakes 100

THE SANCTUARY

Defending the Faith—*David James Burrell, D.D.,LL.D.* 101

FLASHLIGHTS—*Edwin Whittier Caswell, D.D.* 104

PRAYER MEETING SERVICE—*A. William Lewis, D.D.* 105

OUR SERIAL

Jungle Poison—*Professor Glenn Gates Cole* 107

THE LIBRARY TABLE

THE LIBRARY TABLE—Conducted by *Professor Leander S. Keyser, D.D.*

Science, Reason and Religion Speaks to Osborn 110
The Man Nobody Knows 116
How Infidels and Modernists Review Books 117
A Book Re-Reviewed 119
Reviews of Recent Books 119

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 33 FEBRUARY, 1927 No. 2

EDITORIAL

The Amazing Credulity of the Evolutionist

WHAT commonly goes by the name of *Evolution* is a system of *religious* and *speculative* dogma that makes greater demands upon the credulity of its votaries than any other that has yet come into prominence. And conversly, the evolutionists are entitled to the first place among all the groups of credulous and infatuated people that ever existed.

Grotesque and monstrous indeed were many of the fables accepted as truth by intelligent and educated peoples of ancient times; but, as a complex system of preposterous and impossible suppositions, *evolution* cannot be matched among the myths of antiquity. Hence its widespread acceptance at the present time, particularly among people of culture and by religious leaders who have picked up a smattering of speculative "science" (so called), is a phenomenon that can be accounted for only by attributing it to supernatural agency. My own conviction has been for some time past that it is "because they received not the love of *the truth*" that God has given them up to "*strong delusion*, that they should believe *the lie*" (2 Thess. 2:10, 11).

These are strong statements, I know; and it will not be easy for the reader to accept them, unless he has spent, as I have, say a quarter of a century, more or less, in an atmosphere that was super-saturated with evolutionary ideas, all the time eagerly absorbing and trying to assimilate them; and then was brought, through the Word and Spirit of God, into the light of His truth. In support, however, of what I have asserted concerning the credulity of the evolutionist, I will call attention to just a specimen or two of what is involved in the acceptance of the doctrine now held, or professed at least, by prominent leaders and teachers, who often refer disdainfully to the "credulity" of those who accept the statements of the Bible as the true sayings of God.

I. The evolutionist must needs assume, in order to account for the innumerable species of living creatures, each different from all the others, that each organ, function and habit of the various species was separately evolved as the result of a prodigiously long succession of changes, each change being excessively minute in itself, and all being determined by chance alone, yet somehow taking place always in the same path of development, till at last the particular organ, function or habit arrived at the state of perfection in which it now exists; and then the process stopped as mysteriously as it began. Furthermore, the evolutionist must believe that the process just described was in every instance carried on, from non-existence to perfection, not in a single organism, but through countless generations from parent to offspring; the supposition necessarily being that, from start to finish, every shadow of a shade of an imperceptible change, fortuitously occurring in the individuals of the evolving species, was faithfully transmitted to their offspring *in perpetuity*.

How can we gauge the enormity of this assumption? It is impossible. But let it be remembered that, according to the unanimous testimony of human observations from the time that any records exist, every species has propagated strictly "after its kind"; even as, according to the nine times repeated statement of Genesis I, God commanded all plants and animals to do in the day when He created them. And let it be remembered also, that never has there been observed the slightest tendency on the part of any organ of any creature to develop into something other than

it is and has been; or any instance of a creature, or succession of individuals, in process of developing a new organ. This latter fact is specially noteworthy because, if evolution were indeed the universal law of nature, then nature would abound in creatures having partly developed organs and functions.

II. Now in view of the above, let us briefly consider the case of those numerous species of plants that perpetuate their kind by means of *seeds*, which come slowly to maturity in the life time of the individual plant, and as a part thereof; which seeds contain each a life-germ of the same kind as the plant by which it is produced, but must fall into the earth and undergo decay and the destruction of the enveloping shell, ere the contained germs can spring forth in life as a new individual member of the species. It is for the evolutionist to say how many millenniums of time, or how many successive generations, were required for the acquisition by a given species of the organs and functions necessary for the production of *perfect seed*, with their contained life-germ and other essential parts. But this I assert without fear of successful contradiction, that the human mind cannot even conceive of a process whereby a succession of plants could *gradually* acquire the ability, and the necessary organs, to produce perfectly functioning seed. For, according to the dogma of evolution, a long succession of generations was necessary for the development of the seed-producing apparatus; whereas, by the inexorable law of nature, the production of *perfect seed* is necessary for the successive generations of the plant that produces them. So here is a deadlock.

Let anyone try to conceive how the non-seed bearing ancestors of wheat, for example, took the first accidental and imperceptible step in the direction of forming a seed pod; how it handed that slight variation on to the next generation (in whatever way its kind were then propagated); how another chance variation occurred, and then another, and another—always in the right direction though purely accidental—; till at last the wheat species was ready to abandon its previous method of propagation (whatever that was) and thenceforth to maintain its existence as a species by the marvellous seed-bearing method. One who honestly attempts to think out such a process of development cannot possibly come to any other conclusion than that the seed-bearing plants must have been equipped from the very beginning with seed-producing apparatus, complete and perfect in every detail; and that without it the species could not have survived from one year to the next. And in this connection it must not be overlooked that an essential postulate of the evolutionary dogma is that *only such variations as are useful and advantageous to the possessor are handed on to the next generation.* Yet the deluded votaries of evolution have to assume that such useless appendages as undeveloped seed pods were handed on from parent to offspring for thousands of successive generations without a miss.

III. Take now the case of the familiar barnyard fowl, or some other of the feathered tribes. Let the reader try his best to imagine how the hen could have been *gradually* adapted, through a long succession of slight changes, to the practice—now common to all feathered creatures—of forming, laying, and hatching *eggs*; how the organs and habits necessary to that complex operation, or series of operations, could have been slowly developed in the evolutionary way; how the males of the species could have simultaneously undergone corresponding modifications of organism and habit; how the female acquired the remarkable habit of accumulating a number of eggs in one place, and then persistently sitting upon them for 21 days at a stretch; how the contents of the eggs meanwhile was *gradually* acquiring the habit of turning itself into live chicks, capable of developing into adults, some male and some female, of the same species as the parents; how the chicks *gradually* acquired the habit of breaking the shell with their beaks; and finally how they *gradually* learned to respond to the call of the mother hen, and she to devote herself to the care of the chicks during their infancy. And then let him try to imagine, what no evolutionist even attempts to explain, how the inchoate species *managed to exist, and to produce and nourish its offspring*, during the long ages which the evolutionary doctrine demands for the development of such organs, functions and habits of life as we have been considering.

I have been able to give but a hint of what must have happened—and all by the purest accident—in order to evolve those means of reproduction that are now common to all feathered creatures. It is not too much to say then, that those who receive, as the true explanation of the countless self-perpetuating species of living creatures now on earth, that intricate system of impossibilities known as the evolutionary hypothesis, are the most credulous of mortals, and are no worse than those (if any such there be) who see nothing incredible in *Gulliver's Travels*, or Jules Verne's *Voyage to the Moon*.—*P. M.*

A Grave Protest

MR. STEPHEN L. MERSHON, of Montclair, N. J., has published a vigorous protest against the effort of "The Department of Religious Education and Psychology of Union Theological Seminary, 3041 Broadway, New York," to inject their teachings by means of a questionnaire into the Central Presbyterian Church in Montclair, N. J., of which he has been a member for thirty years. As this attempt is not confined to one particular church, Mr. Mershon very properly calls is a protest in behalf of the sanctity of childhood lest "one of these little ones should perish."

The following is a speciment of the said questionnaire and the viciousness of the suggestions is manifest.

Question 1, page 2.—"Do you think of God as rather vague, like a spirit or ghost?" Answer—"Yes" or "No." Question 2, page 3—"Do you think of God as truth?" Answer—"Yes" or "No." Question 15, page 3—"Do you think of God as changing, growing, as people grow, more enlightened and more loving?" Answer—"Yes" or "No." Question 20, page 3—"Do you think of God mainly as a myth in which people used to believe, but which is pretty well outgrown to-day?" Answer—"Yes" or "No." Question 3, on page 4—"Is it certain on the night when Jesus was born, angels sang to shepherds and a new star shone?" Answer—"Yes" or "No." Question 7, page 4—"Was Jesus crucified because he expressed an opinion on religious and social questions which were regarded by the authorities as radical and dangerous?" Answer—"Yes" or "No." Question 1, page 4—"Did Jesus feed five thousand people?" Answer—"Yes" or "No." Question 10, page 5—"Did Jesus refuse to condemn a prostitute?" Answer "Yes" or "No." Question 2, page 5—"Did Jesus ever break the law of the Sabbath?" Answer—"Yes" or "No." Question 15, page 5—"Did Jesus ever call respected leaders, snakes, and literally damn them to hell?"

Mr. Mershon comments on the last as follows: "This question would not be tolerated in any refined secular social gathering. It affronts ordinary good taste, and, relating as it does to the very nature of God, is infamous. It is incredible that such a question for presentation to our youth should have the tacit approval, yea, more, the imprimatur of any Christian theological seminary on earth, or any department thereof. It makes a lover of our Lord blush with shame. This emanates from what was a Presbyterian seminary, but which is now independent. Therefore no evangelical denomination bears the burden of its issues, yet they do have the responsibility for its admission into their Religious Educational Programme."

Mr. Mershon comments on the above questions as a whole: "Are we surprised at such utterances? Yes and no. Yes, when we think of certain members of the faculty and board of trustees who, in their professions and lives, find their hope of redemption in the crucified, risen, glorified and ever-present Lord. No, when we recall that a member of its faculty, when recently speaking to a large body of college students, read to them that wonderful passage of hope, comfort and peace: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' And then added as his exposition: 'This in modern language means: Come unto me, all ye that are flabbergasted and I will unflabbergast you.' What violence to the sanctities of this holy highway to the loving heart of God, over which the weary and heavy-hearted have for ages past found their way to rest and peace."

There are other questions with suggested answers given by Mr. Mershon, but we have neither room nor desire to print more of them. As. Mr. Mershon says: "They are obviously intended to unsettle the untrained minds of our youth with doubts based upon scholastic theories that defy the highest and best scholarship, as well as the living experience of the Christian church during all the centuries of the Christian era." They all show a violent and a covert attack upon the holiness of God, the Father, and of our Lord Jesus. We hesitate to publish them, but do so to warn our readers against the whole latter movement in the name of "Religious Education." Some have been trying to persuade the Christian public that Union Theological Seminary of New York has been turning back to the evangelical faith. So much had been said in this matter that we had hoped there might be something in it, but this violence from this department surely indicates that the turning is very slow, and the distance to be covered is very long. Let the Evangelical church awake to the bold determination of Modernism to destroy the gospel and ruin souls.—*D. S. K.*

Which Way is the Tide Moving?

MANY people today feel optimistic over the situation in the scientific world. They think that times are growing better; that there is a decided reaction among philosophers and scientists against the materialistic view of the world.

And there do seem to be some signals pointing in that direction. Many of the leading scientists, even those who are enamored of evolution, have declared against the mechanistic theory, and in favor of the doctrine of God. They also try to form a *modus vivendi* between what they call religion and what they call science. Among these may be mentioned Osborn, Conklin, Kellogg, Thomson and Lane. Among philosophers of a high class the tendency seems to be toward personalism, which means that a personal God back of and in the universe is the only adequate explanation of all the phenomena. Of this class mention might be made of Brightman, Ryan, Wilson (of Syracuse University), Boodin and Hudson. The psychologists who have declared in favor of purposiveness and against mechanism are McDougall, Pratt, Buckham, Spurr, Pym, Thouless, and Squires.

All this looks hopeful. Even here, however, there is a fly in the ointment. Many of these scholars, although they try to maintain a concordat between religion and science, do not accept the plenary religion of Christ and the Bible, but dress up religion in such a way as to make it agree with their scientific or philosophical conceptions, and then wisely proclaim religion and science to be in beautiful accord. This statement does not hold regarding all the wise men named above, but it is true of most of them. For example, the religion advocated by Conklin and Osborn is a very pallid sort of religion compared with full-toned historical Christianity, with its dominant supernaturalism.

Another fact spreads some gloom over the situation. In a recent number of the book-review department of the *Herald-Tribune,* New York, one of the most powerful of our metropolitan papers, Professor H. M. Parshley, a well-known laboratory scientist, scores five recent books on evolution in which the authors try to reconcile religion and science. All these books have been reviewed in this journal: Thomson's "The Gospel of Evolution;" Lodge's "Evolution and Creation;" Sweet's "To Christ Through Evolution;" Darrow's "Through Science to God;" Newman's "The Gist of Evolution."

The critic holds that these men are untrue to the facts of real science, and are straining them in order to cater to the religious sentiment of the world. They also, he says, deal with something that is constantly diminishing as knowledge advances, namely, religion. According to his representation, these "reconcilers," as he calls them, are not the Simon-pure brand of scientists; they make too many unscientific concessions.

Then he adds that many people may think that these men represent the consensus among scientists and philosophers; but that, he avers, is not the case. This is the way he puts it:

"But the discouraged reader"—by the "discouraged reader" he means the materialistic scientist who fears that the whole scientific world is moving toward religion. We continue our quotation: "But the discouraged reader must not think that these reconcilers completely or even adequately represent contemporary science and philosophy; we happen to be concerned with them here for the moment. Among the zoologists, for instance, whom I happen to know personally, practically all are busy discovering facts, and elaborating generalizations founded thereon, quite regardless of how such results may impinge upon civil laws, popular beliefs or ecclesiastical superstitions, and practically none take the slightest stock in what our authors set such store by. In every reasonably liberal institution of higher learning there are teachers of both sorts impartially supported by the trustees, so that the intelligent student, eager to weigh and compare, with confidence in his own resources, has ample opportunity to avoid a one-sided view of life. It is to this new generation of free intellects, familiar with objective study, trained somewhat in the scientific method, aware of art, and relatively emancipated from beliefs fixed in infancy, that society may look for leadership in new directions."

All this, of course, means that, according to Professor Parshley, the apparent movement among scientists toward a religious view of the universe is of no serious consequence; it is only a ripple on the surface. He seems to think that the majority of real scientists are not concerned with spiritual experiences; they are going on their way regardless of such "ecclesiastical superstitions." Our professor

evidently has little place for spiritual realities and experiences in his scientific world-scheme.

And yet what is to be made of this wavering and shadowy talk on the part of our author? He says:

"The practically good, the genuinely and verifiably true, and the esthetically beautiful can never be destroyed by any advance in the understanding of their *modus operandi;* and the unquestioned Things of the Spirit (the phrase is too fine to abandon with the theologians), which we may think of as expressed in the strivings of mankind toward achievement and appreciation in art and science, will suffer no decline when investigators, philosophers and teachers more commonly than now are willing to face the universe with no better backing than their own resources."

Is that deep, or is it only obscure? The sentence is surely long and complex enough. If there is no personal God in and back of the universe, what is meant by the vague term, "the Things of the Spirit" (capitals the author's)? If he means only art and science, how can they be of a spiritual character if they do not have a spiritual source and foundation in an ultimate Spiritual Personality? Could the spiritual arise out of the purely material by means of resident forces? This whole materialistic philosophy is a desperate but vain attempt to get something out of nothing. At every step it violates the fundamental law of causality. It is vain to think that men "with no better backing than their own resources" can ever achieve ultimate and basal truth. They need a special revelation to solve the fundamental problems of human life.

But is our professor correct in holding that the vast majority of really scientific thinkers have little or no interest in religion and in God? We have no *ipse dixit* to utter on this point; but, from rather extensive reading and investigation, we cannot help believing that the tide has turned in the right direction; that our best thinkers, the profoundest and most open-minded, are coming more and more to realize that pure mechanism is insufficient and unsatisfying; that the highest and qualitatively best phenomena of the universe, those showing design, adaptation and intelligence in the physical realm and those of personality, morality and spirituality in the psychical sphere, can find no adequate explanation save in the theistic world-view. And of all such views the only adequate and satisfying one is that of *Christian theism.*—*L. S. K.*

Applied Psychology

FOR nearly a half century psychological research has been conducted. Naturally enough the exact sciences were taken as the basis for the study of this new science. The inductive method was adopted. Investigations were confined to theoretical psychology, with the object in view to the better understanding of the universal human mind. This furnished a very appropriate foundation for a later practical application of discovered psychological truth.

Scientific study, for the most part, has been conducted with an idea of practical benefit. It was not so with psychology until recently. The laboratory furnished data for general averages; for the typical mind. The very thing which now proves most serviceable was regarded as a hindrance, viz., the exceptional, the individualistic, the unique. What was sought was to determine not what was characteristic of any single personality, but a better knowledge of the mind as a whole. The wonder is that this study was so long delayed. It had been assumed, apparently, that the investigation of mental phenomena could not be prosecuted by the laboratory method.

The growth of the science of psychology was gradual, though reasonably rapid. Its fascination is evidenced by the large number of students who desire its inclusion in their curriculum of study. The more it has been prosecuted, and the farther it extended, the more fascinating the study has become. Its immense practical importance is now finding evidence in every institution of learning. The will, emotions, memory, attention, with numberless subdivisions to each, have claimed a vast deal of scientific attention. In order that psychology should become serviceable, it was necessary it should change its objective and become practical, instead of theoretical. It was soon discovered that while the study had been intensely interesting, it was now to become vital and fundamental in almost every department of life's activities. Life, practical life, concerns itself not with the universal, but with the particular. That which was at first regarded as a hindrance in psychological research has been discovered to be of measureless significance.

It is the special traits and qualities of character, it is the individualistic rather than the universal which comes under consideration when we seek to practicalize psychology. So long as it dealt with general law, the science could not be particularly serviceable and helpful. Today, individual variations command the attention more than universal traits and general averages. The demand for an applied psychology has become urgent because a study of economics in various departments of life emphasizes the necessity of scientific procedure. The haphazard method is thoroughly discredited. For example, pedagogy as a science demanded that the findings of psychical and physiological psychology be placed at the disposal of instructors. Such subjects as the memory, the attention, the will, emotions, all these have some definite relation to progressive development. Hence, teachers have been industrious in utilizing the information which psychology has afforded. Powers of perception and appreciation, at various periods of life, must be known, and curriculums of study modified. Hundreds of facts which have been learned through psychological research have come into use and guide the teacher. These have made possible the science of pedagogy. No one has so admirably set forth the advantages of psychology in relation to pedagogy as Professor Munsterberg. He shows by laboratory results, methods which aid the instructor in making educative programs and policies and plans.

Again, we see the application of psychology in psycotheraphy. The nerve specialist is no longer contented with physiological knowledge alone. He recognizes the important influence of the relation of mental states to disease. No reputable physician today would think of concluding his course of study without long and careful investigations in the department of psychology. If we turn to jurisprudence, we find the same thing true, that psychology has come to the aid of the lawyer and of the judge. The whole science of criminology is the outgrowth of psychological knowledge. The laws of testimony have been greatly modified. Methods of dealing with criminals have been changed. Social reform has drawn on psychology for help which would make possible higher moral levels in human development. More recently this science has entered the domain of material economics. The selection of men for specific places, recognizes aptitudes and abilities which are discernable and measureable, and which greatly aid in assuring success. The indiscriminate method of choosing men is a thing of the past. The element of personality enters very largely now into every business procedure. The best work is not possible without the best man to do that particular work. Temperament, intelligence, knowledge, experience, will, powers of perception, qualities of memory, application, attention, all these things enter into the problem of selecting the individual for specific tasks. The conclusion is reached that a vast number of the failures of life might be avoided and averted if a due consideration of all those qualities which go to make up personality and individuality had been reckoned with. This is just what has not been done in the past. The neglect of it has resulted detrimentally to the individual career of multitudes.

In the realm of religion more than anywhere else, the practical value of psychology must be manifest. It deals with personality, and personality is the imperial fact in the world. It is greater than all of the things with which it has to do. As the mind is above all the truth it apprehends, comprehends, so, personality is above everything else in the world. The entire inanimate universety is less than one single personality. Indeed, the entire animate and inanimate universe are subordinate and secondary as compared with one human being. Religion contemplates the relation of personality finite, to personality infinite. Efficiency in religion demands that a certain knowledge of personality should exist, and this more than the average Christian worker has possessed. It is in religious service we more especially need knowledge of ourselves and a knowldge of other personalities. Intelligent knowledge of temperament, experience, powers of volition, abilities of perception, memory, attention, imagination, all thse things play an important part and need to be studied with care. The study of personality reveals first of all a marvelous complexity. There are predilections, aptitudes, tendencies, affinities, antipathies, etc., which play an important part in individual life. That of which we are most ignorant and that which we carry with us continually, is ourselves. *Self* is one of the most important discoveries we ever make. The search for self-knowledge is not only legitimate, it is indispensable to personal effectiveness.

Never has the demand for leadership been greater than today. The constant complaint in the industrial world is the impossibility of finding enough effective workers for the tasks.

This is not so much due to a poverty of personality as it is due to misplaced personality. *Conservation* is the watchword of today. Stop the waste! is the call in every department of activity. Relating personality to vocation is a difficult, delicate and very important task. So important is it that trained vocational counsellors have been demanded and Boards have been established to secure them. Since the experiment of 1908, when Mr. Parsons opened an office for the purpose of advising youth, the matter of constitutional and acquired fitness has received much attention. You would be interested to read some of the questions which Mr. Parsons was accustomed to present to those who sought his advice. "Are your manners self-assertative or polite? Are you thoughtful of others, or are you habitually indifferent to any but yourself? Do you smile easily or do you find yourself unresponsive to the amusing things which interest others? Are you frank? Are you cordial? When in conversation do you look the other in the eye? Can you detect a fine picture when you see it? Are you able to describe a beautiful landscape?" Thus he continued his inquiry until he discovered the predominant qualities of that single personality. He desired to get, in its totality, an impression of the individual. In other words, he wanted to find out *who* the applicant was. It was a study in personality.

An experiment was conducted by Mr. S. E. Thompson in psychology in a bicycle factory. He found one hundred and twenty girls were employed in examining the little steel balls which are used in ball bearings, to discover whether or not they were perfect. From laboratory results he had learned what the average time of reaction of an impression ought to be. He made application of the principle to various tests scientifically applied. What was the result? That 35 girls did the work which 120 girls had been doing. They did it in shorter hours and with larger pay. He applied the same and with larger pay. He applied the same principle to buying and selling goods. Ability in argument, power of persuasion, influence of suggestion, all these have been introduced as important factors in success in business. They are equally applicable in religion. In one of his books, Professor Munsterberg calls attention to the great difference which occurred in a single department store by the change of a single question, which the clerks were in the habit of asking, "Shall I send it to you?" They were instructed to change this question to the following, "Will you take it with you?" The result was a great diminution of the number of small packages which were to be delivered by the store. You will find it interesting to read Frank Parson's "Choosing a Vocation." Also Mr. M. Bloomfield's: "Vocational Guidance of Youth." Mr. F. W. Taylor has been very diligent in applying the principles of psychology to business, thus emphasizing the importance of personality, in securing efficiency, and his book on "The Twelve Principles of Efficiency" is well worth reading. Also, Mr. W. D. Scott's book, "Influencing Men in Business."

Another important book in this direction is "The Psychology of Skill." All this is introduced to emphasize the imperialism of personality, for, after all, what do all these studies mean except this. A knowledge of personality is indispensable to the largest efficiency. The complexity of life is no more wonderful than the unity of personality. All the qualities, the attributes, the tendencies, whether inherited or acquired in an individual or in a personality, go to make up what we call a *Person.* The first striking fact of personality is its breadth, its comprehensiveness, its all-inclusiveness. How many interests are conserved in one individual. How many influences are operative. A vast variety of interests pertain to each individual life. The past, the present, the future, the whole realm of material being as well as that of spiritual being come within the domain of personality. Then there are social interests, ethical interests, and distinctively religious interests. The next striking fact of personality is its changefulness. It is always in a state of transition from one condition to another. If nature is an endless flux, how much more can we say that of personality. There are no two moments when it remains exactly the same.

Another feature of personality is its relation to other personalities. It can never be considered separately, apart, aloof and alone. It sustains inevitable relations with the Eternal personality and with other personalities about it. So man must be considered socially and his personality is unimportant except as related to others. Right here we find the value and importance of it in connection with our study of religious life.

It is our duty to take advantage of every discovery of science that may assist us in the transcendantly important work of influencing men and women to become disciples of Jesus. We must know how to deal with other lives convincingly. The Minister more than any other man should acquaint himself with psychology sufficiently to employ the methods

that have proven worth while in material business experience. Christianity is the one *Big Business* in the world today. To conduct it effectively should be the concern of every commissioned teacher and preacher of righteousness.—*A. Z. C.*

Distorting Biblical Doctrines

A WELL-KNOWN Modernist—not to do injury even by implication to any other Modernist, we shall name him, Shailer Mathews—delivered a lecture some time ago in Haskell Hall, Chicago, in which he ridiculed certain teachings of the Bible. It is hard to be patient with such crude misconceptions, but we must try. Here is one thing he said:

"We have sometimes thought of heaven as a place where we could play on harps forever and ever. Seriously, would you want to do that forever? It seems to me that one would be liable to become *ennuied* after a few million years."

Now, is not that strange talk for the Dean of a divinity school? What well-instructed Sunday School boy ever thought that people would do nothing but play on harps throughout eternity? Playing on harps is represented as only one of the many occupations of heaven. But such representations are given in the Apocalypse, which is the kind of writing that uses many symbols, to designate the delights of heaven. Therefore, as music is a symbol of joy of the best, purest kind, the use of harps points to the blessedness and felicity of the heavenly life. When the streets are represented as paved with transparent gold, it means that the joy of heaven is of the most precious and sincere kind. When we read of the river of life flowing from the throne of God, it means that our life will have its source in the Highest and Holiest. So with all the other symbolical representations in the book of Revelation.

The saints are therefore said to have "harps in their hands." That means that their lives are lyrical, not sad. They are also represented as singing "the song of Moses and the Lamb." Therefore they shall do something more than "play on harps forever and ever." They shall also sing the oratorios of heaven. Have you ever sat entranced for two hours when a great choir was singing the "Creation" or the "Messiah"? Well, those compositions, great as they are, are not to be compared with the transporting music of heaven.

So we need not be troubled with the Modernist's fear that the employments of heaven will ever become monotonous. God proves Himself in both the Bible and the cosmos, to be a God of infinite resources, and so He will see to it that we have plenty of diversified occupation in His realm of many mansions.

But let us put a question to the Modernist: What do you think God's people will be doing forever and ever? What occupation will they have that will be of perennial and eternal interest? Come out into the open, and give your rationalistic idea of heaven. Will you, perchance, find eternal delight in criticising the various parts of the New Jerusalem, just as in this life you seem to find your chief pleasure in criticising the Bible and historic Christianity? We sincerely hope not. We hope that in that realm you will be able to see the beauty and adequacy of God's revelation in His holy Word.

Our Modernist made another serious reflection on the teaching of the Bible by saying:

"You can believe today in people going down under the earth and staying until a trumpet blows, and then all waking up. Some of you may believe it; but I have found that these ideas grew in an age when the religious leaders put their beliefs into dramatic and picturesque forms."

Such caricaturing of Biblical doctrines is indeed to be regretted on the part of a religious teacher. Paul does not say "under the earth," nor does Christ. Both represent people as lying in their graves, while their souls are dwelling with God in a heavenly sphere. Then both Christ and Paul teach that the dead will rise from their graves at the last judgment with glorified bodies. Does not Dr. Mathews accept their teaching? Did they use "dramatic and picturesque forms" of speech instead of telling the plain truth? We cannot believe that they would have led people astray for milleniums by the use of ambiguous, allegorical language.

It was Paul who used the expression about "the last trump" (1 Cor. 15:52) and "the trump of God" (1 Thess. 4:16). Whatever may have been the peculiar use of the term, we think every Christian of ordinary intelligence senses its meaning—that God will use His divine power to raise the dead to glorified life in fellowship with Him.

Note this insidious way of discoloring Biblical teaching. Dr. Mathews says: "The man who expects to see Christ coming again in the sky, and expects everybody else to see Christ at

the same time, obviously had not thought of th difficulty of all the people around the earth seeing the same spot in the sky at the same time."

Let us be patient, fellow-Christians, even in the presence of these jibes, unworthy as they would be even of a parvenue or an infidel. Who was it that said that Christ would come in the sky (clouds)? It was our Lord Himself. Who was it that said, "Every eye shall see him"? It was the apostle John (Rev. 1:7). But we do not think there is a place in Holy Writ which says that all the people around the earth shall see "the same spot in the sky at the same time." That is merely an example of Modernistic misrepresentation. Nobody knows how long the judgment will last. Some people have speculated about it, but no one has authority to pronounce any dogmatic judgment, and we do not know any orthodox believer who pretends to know. Nor does any one know just how our Lord will conduct the great assize at the last day. But we believe that He who created the universe and sustains it, and who found a gracious way by which to redeem it, will be able to take care of the details of the program on the great day of world judgment.

And yet it seems that a liberalist, if he has any Christian principle in him, ought to be able to see that even now each individual, no matter on which part of this round planet he may live, has access to the living, omnipresent Christ, can commune with Him, and can receive the witnessing Spirit into his soul; and so our divine Lord can in some way manage to reveal Himself to each individual on the earth at the last day, and give him to understand what kind of a verdict has been pronounced upon him and what kind of a destiny has been assigned him. Thus it does not seem that a universal judgment day is so unreasonable as liberalists represent it to be. We shall have to keep on correcting the errors of the Modernists, until by and by all the people will come to see that they are unsafe guides.—*L. S. K.*

"Heaping Coals of Fire"

WHAT is meant by this expression? We find it in Prov. 25:21, 22, and Rom. 12:20. No doubt Paul quoted it from Solomon. We will quote Prov. 25:21, 22, so that all can see how closely the apostle followed the teaching of the Old Testament: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

We have read a number of commentaries, some of them quite scholarly, on these passages, but somehow none of them seem to know the meaning of the figure of speech here employed. Ordinarily we would not regard it as a very appropriate simile; for, to heap coals of fire on a person's head would be an injury to him rather than a favor and kindness. We have always believed that there must have been some ancient custom among the Hebrews and other Eastern people that would explain the passage and show that it was aptly used by Solomon and Paul.

But we could find no light on the subject until some months ago while we were being entertained in a home by a man and his wife who had been traveling in Egypt and Palestine. They were keen and intelligent observers, and told us the following facts:

While they were traveling in Palestine, their dragoman informed them as to the meaning of the expression, "Heap coals of fire on thine enemy's head."

As is well known, it is the custom in oriental countries for people to carry loads on their heads. The more common vessels are of earthenware, and are often quite heavy. But in olden times some of the wealthier classes had a metal device which was not so heavy, and which was so arranged, evidently, that there was an air space between the head and the bottom of the vessel, so that coals of fire carried in the cavity above would not burn the head. Thus live coals, covered over and smothered down, could be carried in such contrivances on the top of the head without injury.

Now, if a family ran out of fire in those olden days, and had no convenient way to kindle a new one, some member would go to his neighbor to borrow. If he had had a quarrel with his neighbor, and the latter was inclined to be surly and spiteful, he would either refuse to give him any coals, or would give him so few that they would probably be mere dead embers when he reached home. On the other hand, if the neighbor was of a forgiving spirit, he would heap up enough coals on his caller's head to last him as long as necessary. In this way he would return good for evil. Thus we can readily see how apposite and impressive was

the Biblical illustration. So Paul could add most consistently, "Be not overcome of evil, but overcome evil with good."

If any of our readers have additional light to throw on these passages, we shall be glad to hear from them. Whether such a custom as is above described prevails anywhere at present in the Levant, we do not know; but certainly in the olden days, when there were no matches, and it was much more difficult to start a fire than it is now, it is obvious that this custom was in vogue.—*L. S. K.*

The Bible: Only Guide for Church and Humanity

THE four great departments of knowledge necessary to the welfare of humanity are those of the natural world, civil life, morals, and the supernatural. The knowledge of the first two is within the reach of man's rational powers and experience. The morals and the supernatural cannot be reached by man's unaided powers. These must be brought within the reach of man by a supernaturaly, superhuman revelation. Every attempt of man to reach up unto the higher realms of the supernatural and morals or righteousness has been a repetition of the experiment of the Tower of Babel and, like that, has crashed in confusion. The Bible claims to be a supernatural Revelation, and the great salvation taught in it is Christianity. If the Bible's claim is not sustained, then we have no knowledge of the supernatural or the moral law, and there is no Christianity.

There is a wide range of full testimony to support the claim of the divine origin and character of the Bible. It would require volumes to present this testimony with fullness. In this article we confine ourselves to a summary of four lines of evidence. They are: (1) The historical; (2) the prophetic; (3) the moral glory of Christ; (4) the influence of the Bible.

History covers the origin and development of things. The first chapters of Genesis trace the origin of all things back to four great entities: matter, energy, life, and intelligence. Each of these is definitely distinct from the others, and each was originated and created by God, who alone is infinite, eternal, absolute and unchangeable. No one of these entities can be developed into another. They are distinct, and through all history and being they remain distinct. Within life there is the division of species—"everything after its kind." The line of separation between these four entities and these species never has been crossed, and never can be crossed. Every child recognizes these four different entities and their distinction, and never confuses them. The mind needs no teaching at this point. Any failure to recognize this distinction would mean defective rationality.

Great effort has been made to force the doctrine of evolution at this point, and thus break down the statement of the Scriptures. But every effort has failed, every opposing theory has been scrapped, and a new one put in its place. The statements of Genesis have stood through the ages, and still stand in bold defiance of every attack. The Bible's account of the historical development, although intertwining with so many races, peoples, and nations, has again and again been questioned, but without success. The most recent discoveries in archæology have confirmed and are confirming, the historical accuracy of Scripture. There is no explanation of this accuracy, preservation and history save the presence and power of the Infinite and the Eternal, Who is without the beginning of days or the ending of time.

(2) The fulfillment of prophecy is a second conclusive testimony. The promise given in the first chapter of Genesis, that the seed of the woman should bruise the head of the serpent, is specific and supernatural. Had it said the seed of the man, that would have been natural, but the *seed of the woman* is supernatural. This same supernatural appears in the miraculous of the line of the seed in connection with the birth of Isaac: "Sarah (barren and past age) shall have a son," and "In Isaac shall thy seed be called." This supernatural conception is continued in the Psalms in the declaration, "Thou art my son; this day have I begotten thee." The prophet boldly states, "A virgin shall bear a son, and ye shall call his name Immanuel." This prophecy thus developed through centuries is completely fulfilled in the birth of Christ as recorded by Matthew and Luke, both competent and reliable as chroniclers, one a Jew and the other a Greek. Matthew was a recorder, and Luke an educated physician, fully acquainted with the nature of birth.

There is no way of avoiding the testimony of the birth of Christ and its fulfillment of prophecy, but by the violence of charging both of these men with designed and wilful falsehood. The prophecies of Daniel concerning the nature of Greece and Rome and their fulfillments are

such vigorous and effective witnesses of prophecy and its fulfillment that the greatest effort of destructive criticism has been used to invalidate them, but all these efforts and purposes have been overthrown by the highest scholarship.

(3) The moral glory of our Lord. This is a large subject. We confine ourselves here but to two points: his catholicity and his defiance of accusation. Christ is the only absolutely universal man in history. His life fits into every people. Present one of the great historical characters of any nation to the peoples of the retarded races just as he lived, and most of it they cannot understand. Let Christ be presented as he lived among men, and they can and will understand him.

This catholicity of Christ is a strong evidence of his supernatural character. Christ challenged his age and the world to convict him of sin. Pilate's answer is the answer of the ages, "I find no fault in him." Strauss, who denies the supernatural, declares, "No perfect piety is possible without his presence in the heart." Diderot, the great French atheist, defies any one "to prepare a tale so simple and at the same time so sublime and so touching as the tale of the passion and death of Jesus." Rousseau, Theodore Parker, Renan, Napoleon, Paine, and Ingersoll, together with others who deny Christianity and the Bible, are compelled to grant the moral perfection of Christ. Such a universel, perfect character could not grow out of our race. There is no explanation of his being and character save divine power, and the Book that presents him must be divine.

(4) The influence of the Bible. There is not a spot ten miles square on the face of the globe that is safe for women and children or fit for a decent man to live in where the Bible has not first gone and prepared the way. Any nation or people who have once received the Bible and let it enter into their lives, when once they reject it, that people and nation degenerate and eventually perish. The United States was founded by believers and lovers of the Bible. It influenced the production of our documents, it found its way into our courts, legislatures and executive bodies, our schools, our families, and was final authority in our churches. The destructive critics have been admitted with their teachings, and the Bible has been receding from our institutions, our families and even from our churches and pulpits, and what is the result? The cry from our courts comes forth that murder and robbery and other violence is more abounding in the United States than in any other nation in the world. The Ten Commandments, the moral law exclusive to the Bible, is being trodden under foot. Man, by his rational nature, has yearning of immortality, but it can never become a fact without the Bible. Every man by nature believes that God is, but if the Bible is not divine, we can never know God. Christ stands as an undisputed part of history.

But if the Bible is not infallible, we cannot know him, for his record is found nowhere else. He will not accept the testimony of man. He says: "Search the Scriptures, for in them ye think ye have eternal life, for they are they that testify of me." If the Bible is not the infallible guide, then we know nothing of heaven or hell. Humanity is "without God and without hope." If the Bible is not final authority, the church is without a mission and a message. The modern church in all her branches must face the dilemma; either a divine, inspired, inerrant and infallible Bible, or her days are numbered, and humanity sinks into natural depravity, decay and dissolution. The liberals are pursued by this Nemesis. Never were the church and humanity confronted with the evidence of the approach of a supreme crisis as now. It is the Bible or eternal ruin.—*D. S. K.*

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Notes and Comments

SOMETIMES you hear people speak of "a man of university proportions." The term is not resented by any one in this office. If a man has sufficient talent, depth and culture to deserve the title, let him have it, and let him wear it without grudge on the part of any of his fellows. Yet it must be admitted that a good many university-bred men and occupants of university chairs do not distinguish themselves as tall thinkers; as thinkers who deserve the above-cited plaudit. Take John Dewey as an example; he falls short of thoroughgoing thinking when he fails to find personality as the only adequate cause of this marvelous universe and of the moral personalities which it contains. Then there is Dr. Edgar S. Brightman, another university professor, who, while he advocates personalism in philosophy, is so short-sighted as to be unable to discern the human soul as a real, self-conscious and perduring entity. Just how men can stop in their thinking where these men do, and still be entitled to the cognomen of "men of university proportions," we are puzzled to understand.

In Frederic C. Spurr's moving and enlightening book, "The New Psychology and the Christian Faith," reviewed (with some criticism) in this journal some months ago, we find the following impressive story: "When the English atheist, Charles Bradlaugh, challenged the late Hugh Price Hughes to a debate on Christianity, Hughes, with characteristic audacity, replied that he was anxious for a debate on new and practical lines. He, for his part, would undertake to produce one hundred people whose evil lives had been completely transformed by Christ; and Bradlaugh, on his part, might bring half a dozen people, if he could find them, who had been similarly transformed by Bradlaugh's teaching. The debate was declined." Bradlaugh was too wary a man to accept such a challenge. He knew that his defeat was a foregone conclusion.

Praise is sweet to almost anybody's ears, especially if one knows that it is sincere. The preacher is not averse to words of commendation. But if he is a true minister of God's Word, the most cheering plaudit you can give him is this: "Your sermon brought a real message to my soul. I love my Lord more than ever because I have heard it, and shall be able to give Him better service hereafter." Be careful, folks, how you commend your minister. Do it in such a way as to cheer him in his work, but never in such a way as to feed his vanity.

In a recent book that is otherwise excellent we read with regret the following statement regarding man: "Animal he may be on his physical side, but on his spiritual side he is the child of the Highest." With the last part of the statement we agree, but not with the first part. On his physical side, man may have some characteristics in common with the animals, but that does not prove that he is an animal or the scion of an animal. He has some qualities like those of the cabbage, but that does not make him a cabbage-head. He has some substances in him like those of a rock, but that does not make him a boulder. God originally formed man's body in a special way and by a special act from the finest material of the soil of Eden, and did not develop him from an animal. The germ-plasm of man has been a *human* germ-plasm since its creation, and has never been anything else; never that of a moneron, or a mullusk, or a toad, or a primate. All members of the human genus are one hundred per cent human.

Again we find proof of the need of assurance of truth in a statement in a recent book, which says: "Amiel, the noble Genevan, whose life was so sad and pensive, betrays his secret in this sentence: 'My thoughts are straying in vague paths. Why? Because I have no belief. All my studies end in notes of interrogation.' A note of interrogation is an ugly humpbacked thing." Yes, we need the assurance of divine truth in our hearts through faith in Christ, so that we can make a positive declaration and end it with a period: "I know that my Redeemer liveth."

In a recent book we read that it was only "yesterday" that the world came to understand and appreciate the child. In all the past the child was looked upon as little better than "chattel." Why does the "modern mind" so often misinterpret the past, and cry it down in order to cry up the present? The fact about children in the past is that many people, especially Christian people, have always evaluated them most highly, and have tried to train them in the right way. Note the teaching of the Old Testament, in respect to the importance of children. It was considered a reproach if a woman was barren. All parents among the Hebrews desired children. One of the commandments given on Sinai involved the relation of parents and children. The Hebrews were strictly bidden to teach the law most carefully to their children. Christ took little children up in His arms and blessed them. He pronounced a terrific woe on any one who would offend one of "these little ones." On every hand it seems that we must defend the truth of history and Christianity against the false charges of this upstart and conceited Modernism. Its advocates seem to decide everything by their own subjective and speculative conceptions. Facts appear to count very little with them.

Here it is again—the same old, old, musty story! Dr. Albert P. Fitch, of Carleton College, Northfield, Minn., a pronounced liberalist, made the following statement at a recent meeting of teachers: "Religion will be obsolete within twenty-five years unless science and the ministry become reconciled." We beg to inform this belated Modernist that true ministers of the Word of God have no quarrel with true science. Wherever science has proved anything to be a fact, or has even made it reasonable and conclusive as an inference, ministers are glad to welcome its findings. But they love both the Bible and science too well to bolt the unvalidated speculations of some of the scientists, and to accept their dogmatic assertions without criticism and sifting. For

example, when Osborn says that something like two million years ago the humanoid branch of the evolutionary tree broke away from the main trunk and began to evolve into human beings, evangelical ministers refuse to accept such a papistic pronouncement in the sacred name of science; for no man is competent to state what occurred two million years ago. There is no class of men in the world today who do so much guessing as do the would-be scientists, and none who assert their conjectures with more radical dogmatism.

The motive and desire to redeem men spring from the love of God (John 3:16; 1 John 4:10). Let us never forget that. Let us always correct the false charge that the plan of redemption was primarily decreed and carried out to satisfy the divine justice, as if it were more for God's sake than for man's. No; the initial motive was God's love for fallen and miserable man. But the *method* of it had to be devised and carried out in accordance with the nature of a moral and spiritual economy. Let us illustrate. Suppose you have a friend who is in trouble. You desire to help him. That desire springs purely out of your love and sympathy for him. But the precise way by which you will give him help will depend on circumstances. That is, you will help him in the right way, not in a wrong way. So in the divine plan of redemption; it is motivated by the divine love. The method of it through the incarnation and sacrifice of the eternal Son of God was the only way, in a moral economy, by which it could be accomplished. Those who think that God can simply forgive sin out of hand and by a pure divine fiat, without requiring expiation, are not thinking along fundamentally ethical lines. Their view, if God had adopted it, would have destroyed the moral character of the universe.

Yes, God's way of redemption is divinely and infinitely better than man's poor wisdom would have devised. For if the government of God is to be upheld, so that men can be truly saved from sin and therefore truly blessed forever, God must decree and carry out a plan by which He can be just and yet the merciful justifier of every one who accepts His gracious proffer of salvation. Could man be saved from sin by a wrong method of procedure? No; God has nothing of the Jesuit in his nature nor in his gracious operations.

Some one has wisely said: "It is better to be a standpatter than a pitapatter." To which another adds: "The easy way in life is to let things alone, and move along the lines of least resistance. The heroic way is to grapple with existing evils, and strive to make the world better."

Our friend, the *Methodist*, of Philadelphia, has this to say: "Bishop Leete's strongest contribution to the orthodox side is his insistence that the conflict must go on. He clearly shows that Modernism is a misnomer. All these heresies are many centuries hoary. And there can be no compromise. All is lost if the orthodox doctrines are left undefended. .. .. .. To join the hue and cry to stop it (the controversy) does not deceive Bishop Leete." We hope it will not deceive other people very much longer. What the Modernists want is for orthodox believers to keep quiet, while they —the Modernists—continue their propaganda.

A couple of harmful books have lately received considerable publicity, and are called by certain people very "scientific." This is what our friend, Rev. Charles Roads, who reads, and thinks as he reads, has to say about them: "It is impossible to exaggerate what such books as Wiggam's 'The New Decalogue of Science' and Dorsey's 'Why We Behave Like Human Beings' teach of beastliness, open and unashamed. By teaching that man has come up from the beasts, they are leading him swiftly back to the low levels of the purely animal. Man has no soul, they say; no mind, no memory, no conscience. Man is an aggregation of reactions to outward stimuli; and so why not yield to every impulse, to anything, to every aroused appetite and passion? For food or women or anything else in reach?"

The following item appears in a religious journal: "The late war demonstrated the value of old men. No young men were in the lead. President Wilson was past sixty. Of the 371 officers of importance, such as generals, marshals, etc., in the French army, the youngest was 44. The youngest division general was 60. General Foch was nearly 70. Pershing was past 50. In the mighty struggle for world liberty old heads were needed." This proves what has been previously said in these columns, that age and youth should work in harmony, without mutual jealousy or rivalry, because both classes are needed.

At a recent meeting several ministers belonging to orthodox denominations declared that they could not accept the story of Jonah as a real historical narrative. One of them said positively, "We know it is not a true story." Another said that he had "long ago" given up

belief in it. These men evidently are not versed in the literature on the subject of Jonah and the sea monster. If they have read anything on the subject, it seems to have been George Adam Smith's allegorical treatment in "The Expositor's Bible." We would like to recommend to these brethren, and to all others who think as they do, the following literature on the orthodox side: McGarvey's "Jesus and Jonah;" R. D. Wilson's "The Authenticity of Jonah," in *The Princeton Theological Review*, April and July, 1918; C. F. Keil's "Commentary on the Minor Prophets;" Kennedy's "The Book of Jonah;" L. S. Keyser's "Contending for the Faith," Chapter VIII; J. R. Sampey's article on Jonah in "The International Standard Bible Encyclopedia;" W. C. Stevens' "The Unique Historical Value of the Book of Jonah." Now, will these modernistic preachers please secure these books and study them? We hope they will.

Just another word about Jonah. The aforesaid ministers should read what our Lord said about this prophet. It is found in Matt. 12:39-41. One of these verses—the 41st—says: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here." Is it likely that Christ would have said that if the book of Jonah was only an allegory? Will allegorical people apppear before the judgment-seat of Christ and condemn the wicked men to whom He was preaching? If Christ referred to Jonah, and His hearers knew that the book was only an allegory, how easily they could have laughed him out of court by saying, "The book of Jonah is only an allegory, and therefore the Ninevites will never appear against us at the judgment day." Just think it over, and think it through.

Here again the apes are thrust before us by people who are locoed with evolution. A copy of the New York *World Magazine* has been sent us, and we find a whole page devoted to apes and folks to show their near kinship. In big, flaring headlines across the page we read: "When Apes Behave Like Human Beings." Then in a smaller type this sub-heading occurs: "They laugh, cry, applaud, have family quarrels and affections, and in at least one instance a monkey detective exposed a crime and brought the murderers to punishment." Thus the conclusion is drawn that men are the progeny of monkeys. Suppose we analyze the argument even if we must breathe an animal malodor for a few minutes (next paragraph).

We have seen cats, dogs, foxes, bears and birds engage in nearly all the human antics described above. In watching the birds you will see that they, too, have their households, and many of their actions are very human-like. They may not be able to laugh, but they give expression to feelings that indicate clearly the love of fun. They caress, they call, they cry, they scold, they give warning of danger, they frolic, some of them play "hide-and-go-seek," and, marvelous as it is, they find their way at night in the migrating season over many miles of country, and alight in the morning at the locality aimed at when they started the evening before. Monkeys are no more intelligent than are birds. A parrot can be taught to talk, and that with some degree of intelligence. No ape or monkey has yet been able to perform that feat. Even Jim Crow can be taught to use human speech. We are tempted to think that we human beings are more nearly related to the avi-faunal kingdom than to the simian tribes.

And so a monkey played the role of a detective by leading a police inspector to the grave of its murdered master, and thus the crime was uncovered; so reads the article in question in the preceding paragraphs. Well, that shows pretty much intelligence. But many dogs have shown just as keen intelligence, going regularly to the graves of their masters, and actually mourning there over them. How many times dogs have run for help for their masters who were in some danger! We have known them fairly to drag persons by their clothes to the place where their masters were perhaps held fast by a fallen tree in the woods. When hunters are out at night in the thick woods, and do not know the direction home, they indicate to their dogs to lead out, and the animals find the way directly with an instinct that far surpasses even human intelligence. No, gentlemen of the evolution school, you can prove nothing regarding man's pedigree by citing the instincts of animals. In some ways the instinct of the honey bee is more wonderful than that of the monkey or the ape. Just think it over.

In all these attempts of the evolution-mongers to drag our thoughts into the mire of animal life, we never find a suggestion that man might have had a high and noble origin; never a hint that he might have been created in the likeness of a good and holy God. Why should that doctrine be so unwelcome to the

evolutionary mind? One would think that it would be attractive to every thinking person. For if the Biblical account of the origin of the human race is true, it ought to be good news to everybody, seeing that God created our progenitors directly and endued them with rational personality, thus showing that human beings are of supreme value in His sight. All this would imply, too, that He will confer upon men His blessing and bring them to a great and happy destiny if they trust Him and do His will. Besides, the first man and woman of Genesis, being rational, self-conscious and moral beings, were loved by their Maker, and tenderly watched over and cared for. On the other hand, if the first human beings were the brutal Java man, or the savage Piltdown man, or the crude Meanderthal man, or the murderous Cro-Magnon man, it is hard to see how God could feel much love for them. At all events, it would be sacrilegious to say that the above-named creatures of the evolutionists were created in the divine image.

Even an evangelical believer cannot help being impressed by a recent address on "The Bible and Civilization" by Dr. S. Parkes Cadman at a meeting in New York. It is a real panegyric on the Bible. Here and there are expressions and concessions which mark the liberalist who does not push his logic to its inevitable conclusions; but there are many statements which, if accepted at their full face value, would logically commit Dr. Cadman to the orthodox position. But he is not logical. He never is. He is an orator, a rhetorician, a brilliant phrase-maker, a stater of glittering generalities which must not be analyzed too closely. Hence, in one paragraph he will eulogize the Bible as God's Word; in another he will treat it as if it contained many errors. Thus he keeps one oscillating back and forth like a shuttle-cock. If the Bible is the wonderful book it is, infallible in its moral and spiritual teaching, and if it inerrantly points men to the way of eternal life, we wonder how it occurs that, at the same time, it contains so many errors regarding the physical sphere. Surely the God who gave it its religious teachings is also represented as the God of the natural realm. Then He ought to have exact knowledge of its creation and constitution, and when He says anything about it, He ought to tell the truth. Dr. Cadman is not a consistent thinker.

The stirring address just referred to makes the claim that the Bible has given to Christian nations their superior civilization. Perhaps that is true. But has not Dr. Cadman read Stanley Jones' "The Christ of the Indian Road," which has run into many editions? The author of that book contends strongly that the people of India do not want or need our western civilization, and that missionaries should not try to impose it upon them. He wants them to accept "the Christ of the Indian road," which means that they should preserve their own civilization, and accept Christ as their Lord and Master, adapting His teachings to their own way of living. Thus two men of liberal tendencies differ as to the best method of Christian propagation.

Recently Dr. Cadman was asked a number of questions which were answered by him in one of the metropolitan papers. One of these questions was, "What is your opinion of the origin of evil?" But he did not make a clear and straightforward reply. He bemisted the question. He even seemed to indicate that evil is necessary in order that men may appreciate the good. What he should have done would have been to tell his audience that the Bible solves the problem of the origin of evil in this world. It is found in the third chapter of Genesis. Why did he not refer to the Biblical solution? Summing up what the Bible teaches, he might have said concisely, "Sin came into the world through the wrong choice of a free moral agent." Should the question be asked, "Why did God create moral agents?" the reply would be, "Because He knew it was better to create such beings than mere machines or automata. The Bible gives the best solution of the problem of origins as well as of all other fundamental problems.

Dr. Cadman was also asked this question: "What is the fundamental reason for the tremendous influence which the Bible has had upon the world?" Here, as before, he did not deal with the question fundamentally, but gave an answer that was too vague and general. The real answer to the question is this: The Bible is God's book; it reveals His plan of redeeming grace through His incarnate Son, and therefore the Holy Spirit always accompanies and potentializes the Word. Also, being God's holy Word, it meets man's every need, and especially the need of pardon and salvation. Its influence is due to its divine inspiration. No other religion and no other philosophy solves our fundamental problems for us.

It cannot be denied that we feel distressed. In the last few years radical infidelity of the Paine-Ingersoll-Bradlaugh assortment has come

out of its cover and has become very outspoken. This is true of this country as well as of England. In New York there is an Ingersoll Forum which challenges Christian defenders to open debates. Journals are published by these people. Books of a costly character are issued by them, and are widely advertised in leading metropolitan papers. Before us lies a rather flaming advertisement of a five-dollar book which professes to teach that the Bible is largely made up of "fables and mythology." Its purpose, too, is to expose "the impostures of theology." Why this recrudescence of the old infidelity? The answer is clear. The present conflict which Modernism has projected upon the churches has encouraged unbelievers to come out into the open, and cast into everybody's teeth, "I told you so! See how the church people are wrangling again!" The infidel propagandists also make use of the arguments of the Modernists against certain parts of the Bible, and then draw the fatal conclusion that, if the Bible is not trustworthy regarding scientific and historical data, how can we trust it when it tells us about God and immortality and heaven? Yes, the Modernists, instead of winning unbelievers to their positions, are simply playing into their hands, and giving them ammunition for their attacks on Christianity and the Bible. Our fear is not that the Bible will be destroyed; that would be impossible, since it is God's book; but, oh, the well-being of many immortal souls is imperiled.

There is another cause for concern. In spite of the criticisms made by evangelical scholars on James Moffatt's so-called translation of the Bible, its publishers have issued an expensive circular, in varied colors and most attractive type, advertising the book. A copy of this circular has reached our sanctum. The book is represented as a true translation of "the Bible in the language of today." Recommendations by Drs. Fosdick and Cadman are printed in red ink to catch attention. But Dr. Moffatt, as has been shown by more than one competent critic, has not given a true translation of the Old Testament Hebrew text, but wherever that text does not fit into his higher critical conjectures, he makes such changes as suit him. For example, the Hebrew Bible says, "In the Beginning God created the heavens and the earth," which is the literal translation. Dr. Moffatt puts it in this way: "This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant." See the vital difference?

In many other places Dr. Moffatt takes a similar liberty with the Hebrew Scriptures. He also transfers many passages to different places to fit them into the documentary theory. Thus the Bible reader will find that he is not reading the Holy Bible as it was written in Hebrew, but as a Modernist manhandles it. Is that the kind of a book the Christian wants as a guide for his faith and life?

Let it be understood that the present writer does not object to a real translation of the Bible into good clear English (although he believes that the solemn form should be used); but he does object to tampering with the original text, and manipulating it to fit into anybody's subjective conceptions.

A similar treatment is accorded to the New Testament Greek by Dr. Moffatt. Take as an example his recension of John 1:1, 2. Thus Moffatt: "The Logos existed in the very beginning." Why this change from the Greek? The inspired writer puts it in this way: "In the beginning was the Logos." The verb "existed" is not there; the verb "was" is used as plainly as plain can be. The word "very" is not in the Greek text. Note Moffatt again: "The Logos was with God, the Logos was divine." In both cases he omits the conjunction "and" (Greek, *kai*). Why? Again, the Greek text does not say, "The Logos was divine." It says plainly, simply, literally, "The Logos was God" (*Theos*). Why this change from the original? Shall we give the answer? To discredit the true deity of the Logos; for the word "divine" is used today by the Modernists even of man; they say all of us are "divine." Do you see the cryptic way in which Modernism is trying to inject its doctrines. It behooves all evangelical Christians to be constantly on the alert. Eternal vigilance is the price of the true and plenary doctrines of our holy faith.

That was good advice which Paul gave to Timothy: "Make full proof of thy ministry." It means, fill out the work of your ministry to the fullest measure; do not leave any part of it undone. Some of the elements of such a ministry would be these: Be a diligent student, especially of God's Word; preach the whole gospel, nothing omitting, nothing extenuating; hold up Christ as the only and all-sufficient Saviour; perform your pastoral duties faithfully; cultivate the true spiritual life, so that you can preach with fervor and power and deal effectively with immortal souls; live

circumspectly before the community, translating the principles of the gospel into your daily walk and conversation.

Probably it is not in our province to give advice to ministers, who, as a rule, know their business better than any one else. Still, we venture to make this statement: It is wrong for a minister to say, "I like preaching, but I dislike pastoral work." That remark is an index to a selfish and ambitious spirit. It means that the minister likes to stand before the large congregation and deliver sermonic orations, but he does not feel an interest in individual souls. He is more anxious for plaudits than for winning people one by one to Christ. The proper balance for the minister is this, we venture modestly to say: Love all the work that pertains to your office—the preaching of the gospel and the personal contact with people in order to do them good in the Christly way. Remember that Christ preached to crowds, but He never slighted an individual who came to Him with his needs.

The conductors of this magazine always want to be fair. Wherever they find anything that can be approved, they desire to give it recognition, and do so of their free will and accord. In several preceding paragraphs we have felt called to pass some criticisms on Dr. Cadman. We believe that they are just. However, in the same journal in which those defective teachings occur, we find something which we are glad to commend. The following question was put to him: "What is the first step a sinful man must take to enter into the kingdom of our Lord Jesus Christ?" To this Dr. Cadman rightly replied: "He must first of all be repentant, with a sorrow for his sin that brings forth fruits worthy of repentance, for repentance means a change of mind that leads to a change of action." We take it that Dr. Cadman would include in repentance confession of sin to God and prayer for pardon and a new nature, so that afterward the right kind of fruit in the inner and outer life would follow.

And yet how superficial Dr. Cadman can be in some of his radio replies! This is what he says in one of his talks regarding the book of Genesis: "But it is no more historic and scientific than Milton's 'Paradise Lost' or Shakespeare's 'Hamlet.' . . . What a Christian thinks about Genesis has no more to do with his Christianity than the color of his hair." On this matter Dr. Cadman differs seriously from Christ, who based the holy institution of monogamous marriage on the account of the origin of man and woman as recorded in the first and second chapters of Genesis. Paul also endorsed the historicity of the third chapter when he said, "As in Adam all die, so in Christ shall all be made alive."

* * *

Wayside Gleanings

Prof. David S. Muzzey, department of American History, Columbia University, is excited about the country-wide "Anti-Evolutionist drive in well organized campaigns in forty states of the Union." He says that bills like that in Tennessee will be presented in the Legislature of all these states, that the work of William Jennings Bryan to have a Twentieth Amendment to the Constitution of the United States forbidding the teaching of evolutionary theories in all the schools of the nation is vigorously continued and these influences are hampering and shackling intellectual freedom. Then he pays the Fundamentalists this compliment: "The nation is being bound like a Gulliver by religious and patriotic bigotry until a serious student of history is finding it a dangerous job to write so as to satisfy both truth and the gods of the Revolution. To apply the term 'Fundamentalists' to the leaders of this shackling is a gross misnomer. They are arrogant superficialists. The scientists are the real Fundamentalists, they go to the bottom of problems." It is our humble opinion that if they went to the *bottom* of things they would be Fundamentalists.

One of our enthusiastic friends, one who really helps to make the *Champion* possible, in a letter wrote this: "The *Champion* for December came in all its glory. It certainly is a juicy number. If there is anything left of evolution, it is not worth mentioning."

It is said the total cost of sin in America is estimated anywhere between $13,000,000,000 and $40,000,000,000. Crime accounts for about $10,000,000,000. Of this amount $3,500,000,000 represents the value of property stolen through violence or fraud. The remaining $6,500,000,000 is the cost of preserving law and order. About 1,500,000 Americans are now said to be engaged in purely criminal pursuits. The pistol and the auto are the chief weapons of those who commit acts of violence.

Evangelist Charles Reign Scoville, who has been chosen president of the Interdenominational Evangelistic Association, is advocating that the nineteen hundredth anniversary of Pentecost, in May, 1930, should be specially

celebrated by all the churches throughout the world.

Now there seems to be a race among several of the larger denominations to build the largest "meeting house," churches and cathedrals. St. John's Cathedral in New York City, the Methodist Meeting House in Chicago, are notable instances. Three other projects are under way —The Rockefeller-Fosdick Park Avenue Baptist Church in New York, the Wesley Church in Minneapolis, and the National Episcopal Cathedral of Saints Peter and Paul, now building at Washington, intended to be the "Westminster Abbey of America." The Chicago and Minneapolis modern skyscrapers doubtless will be great financial successes. It remains to be seen what records they will make for themselves as soul-saving institutions — especially those with Modernist pastors.

Because he thought it sinful for Christ Episcopal church at Houston, Tex., to be so rich, the Rev. P. G. Sears, rector, told the congregation it must dispose of its $1,500,000 worth of property in the business district and devote the money to worthy charity or he would resign.

Belief in God was expressed by 89% of 65,000 residents of 16 "typical" American cities who answered a questionnaire in a religious canvass just completed by newspapers in the cities of Chicago, New York, Philadelphia, Washington, Pittsburgh, St. Louis, Kansas City, Buffalo, Denver, Newark, Grand Rapids, Minneapolis, Birmingham, Tampa, Nashville and Richmond. Belief in immortality was indicated by 86% of the voters; 84% expressed belief in prayer as a means of personal relationship with God; 82% believed that Jesus was divine; 81% believed in the inspiration of the Bible; 73% said they were members of churches; 72% regularly attended religious services. Only 16% said they would be willing to have their families grow up in communities in which there were no churches; 39% regularly had family worship in their homes; 89% were brought up in religious homes; 69% sent their children to schools of religious instruction; 86% believed in some form of religion as a necessary element of life for the individual and for the community.

The Yellow Cab Co., of La Crosse, Wis., advertises free service to all churches for the aged, the sick, the poor, the infirm and for children.

Though a pair of red silk stockings knit by Queen Elizabeth of England sold for $15, no purchaser could be found for bones reputed to be those of the 12 apostles and offered for sale by the Chicago Historical Society.

Church and State, in Italy, are at odds, and Arthur Brisbane sees it in this way: "Existing friction between the Vatican and the Italian Government may have historical importance. Pope Pius's criticism of religious policies in Mussolini's government is called by the latter 'strange, surprising and uncalled for.' Since the Pope's allocution, of which Fascismo complains, there has been displayed great ill feeling, exceeding in seriousness the incidents of violence against Catholic individuals and organizations of which the Pope complained. Fascisti pretend to find religious hostility back of the attacks on Mussolini's life, although there is no proof for such statement, and reference is made to the assassination of Henry the Fourth by the fanatic Ravaillac, formerly a monk. Historically the incident is important, because it appears to end for the time any hope of reconciliation between Church and State in Italy."

Two years after the dethroned boy emperor of China was driven from the "forbidden city" at Peking, officials let a contract for draining the sacred 18-acre fish pond in the palace grounds. Workmen recovered $450,000 worth of gold tags that for 300 years had been attached to the royal fish.

One of the largest and most unusual display of Bibles ever assembled in this country is to be seen just inside the entrance to the National City Bank at Cleveland, Ohio. Some of the languages represented in the exhibit are: Greek, Latin, Hebrew, French, German, Chinese, Japanese, Korean, Hawaiian, Polish, Yiddish, Welsh, Spanish, Arabian, Portuguese, Hungarian, Albanian, Soviet Russian, Old Russian, Lithuanian, Italian, Bulgarian, Finnish, Slovenian, Danish, Zulu, Bulu, Mauru, Irish, Armenian, Norwegian, Dutch, Bohemian, Swedish, Roumanian, Syriac, Brazilian, Marshall Island, Hindi, Konde, Duala, Anglo-Saxon, Delaware Indian, Sindhi, Mexican, Burmese, Telugu, Chaldee, Canarese, Oriya, Batta, Muskokee, Persian, Macassar, Tamul, Lettish, Malaysian, Iroquois Indian, Siamese, Urdu, Sudanese, Uzdeg, Alfurese. There is a Geneva Bible printed in 1578 (the Geneva translation of the Bible was made by English refugees in Switzerland about the year 1560, when "Bloody" Mary ruled in England), a Dutch Bible of 1741; a facsimile copy of Tyndale's New Testament of 1526, a facsimile copy of the first edition of the King James Version of 1611, a leaf from a manuscript Bible of the

fifteenth century done by hand in ink in three colors, photographs of pages from a fourth century copy of the Septuagint, a thirteenth century illuminated manuscript Book of Revelation (photographs of pages), a wood block from which four pages of the Book of Matthew were printed in the Japanese language and an exact copy of a beautifully bound Bible in the Chinese, presented by American and European women in China to the dowager empress in 1895.

Plans have been completed by the management of the Moody Bible Institute to broadcast the messages of the principal speakers at the twenty-second annual Founder's Week Conference, February 1 to 5, in Chicago, through station WMBI, 288.3 meters.

William C. Dreher, a "radical," has this criticism against the Modernist: "The Modernist is not easy to understand. What can be a less attractive manifestation of human idiosyncrasy than a mind which, feeling oppressed by a certain set of beliefs, makes a weak compromise by casting off a few minor propositions of its creed and then settling back into smug content. Think of learned doctors of divinity rejecting the virgin birth, yet holding fast to the incarnation! And yet we men who began as Fundamentalists, and have passed on beyond the half-way standpoints of the Modernists, are bound to look with sympathy upon the stirrings that are going on in the ranks of the latter, for it is chiefly from them that our recruits must come."

One vessel bound for China recently carried twenty-five tons of Bibles as part of its freight.

The American Association of University Professors, at their recent meeting in Philadelphia, started a movement to consolidate and unite the groups and organizations concerned over the widespread and growing opposition to the teaching of evolution in state-supported schools. They adopted the following resolution:

"Resolved, That this association take the initiative in bringing about a more effective co-operation between all groups or organizations interested in opposing legislative restriction on freedom of teaching in state-supported institutions and in defending the principle of the separation of church and state in educational matters."

Judge Lee Wright, of Charlotte, N. C., fined a local youth $100 for driving while drunk and in addition sentenced him to go to church every Sunday for the next two years.

A gift of $1,000,000 for the erection of an electrical and mechanical engineering laboratory at Lehigh University, by James Ward Packard, a graduate of the class of 1884 and originator of the Packard automobile, was announced at a meeting of the trustees of the university. Aside from the stipulation that the new laboratory shall be the finest plant of its kind in existence, Mr. Packard's gift is unconditional.

The constitutionality of the legislative act of New York State authorizing the religious instruction of pupils in public schools one hour a week, during school hours, outside the school buildings, which had been attacked by the Free Thinkers' Society, was unanimously upheld by the Appellate Court in a decision handed down on January 5.

During the campaign of the "Gipsy" Smith meetings in Australia, which began last February, more than eighty thousand decision cards have been signed and handed in at the mission services.

Arturo Elias, consul general of Mexico, located in New York, calls attention to a picture printed in the magazine Liberty, showing a great crowd of "Catholics withdrawing deposits from the Bank of Mexico in protest against the seizure of church property." Mr. Elias sends a copy of the original picture which he says was taken eleven months before the Catholic boycott began, and says that it is actually a picture of a crowd of people waiting to put their deposits into the bank.

According to Dr. J. W. Claudy, of the Department of Moral Welfare, who recently lectured at Xenia, Ohio, the greatest cause of crime is the breakdown of the home.

The Tennessee Supreme Court upheld the state's anti-evolution law today in an opinion on the case of John T. Scopes. The opinion, delivered by Chief Justice Green, while affirming the constitutionality of the anti-evolution law, reversed the lower court's verdict on the ground that a judge cannot assess a fine of more than $50, that being the duty of the jury.

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THE ARENA

Leaves from a Minister's Note Book

By Lawrence Keister, D.D., Scottdale, Pennsylvania

A MINISTER preaches to himself as well as his people and may be converted under his own sermon. God speaks *to* him before he speaks *through* him and the sermon that brings him no blessing will not be likely to bless others.

The minister must be a student, as well as a teacher, with ability to separate the true from the false, and with capacity for gathering and organizing knowledge. He receives and gives as a continuous process, and, while the latter has been declared the more blessed, the former adds value to the latter.

Subjects that concern him personally deserve the preacher's attention as well as material for sermons. In view of this fact these leaves from a minister's note book are offered with the hope that something may be suggested that has been overlooked or insufficiently emphasized. Five subjects are considered without any attempt at an exhaustive discussion.

The Minister Under Criticism

Our first topic is the minister under criticism—nothing new—nothing idealistic—nothing that can be avoided. Criticism seems to be inevitable. It comes without invitation and must be met in some way. A hard-working minister has enough to do without this additional burden. Surely he deserves the support of all who pray, "Thy Kingdom come, Thy will be done."

Any active, aggressive preacher is almost sure to suffer persecution, and feel the effects of criticism, sometimes friendly and just, sometimes false and unfounded. Only a few friends will be kind enough to tell him his faults without telling anyone else. Ill will is sure to express itself, and now and then a minister is singled out as an object of dislike. Something he says or does is misinterpreted or he may be charged with words and deeds of which he has no thought.

Of course a minister expects the opposition of worldly minded people. Our Lord foretold this fact, but, strange to say, he offered it as one ground of happiness. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake." His happiness lies in his moral choice, his Christian patience and his personal devotion to his Lord.

There are three ways to meet criticism; ignore it, relying upon personal innocence and corrections made by friends; resent it and assume the attitude of self-defense; profit by it, righting any wrong that may exist, explaining any error, and avoiding the very appearance of evil. The Christian must be Christian under all circumstances. He must follow Christ even when it means loss of popularity or money or friends, for only absolute faithfulness fits him for a place among Christ's spiritual nobility.

No minister can afford to devote his time and energy to self-vindication. A good man has defenders as well as accusers and though the latter may be vociferous the former will be victorious. God is on the side of right and God and one man have often been a majority. Napoleon supposed that God was on the side of the heaviest artillery; but any minister knows where to find him and how to trust him for vindication even if it be delayed as was that of Joseph and Daniel.

Hedging and trimming never allays criticism and never reenforces Christian character. "Blessed are ye" are the Lord's words to courageous Christians. Like Paul, the Christian of today is strong when he is weak if the power of Christ rests upon him. The faithful words of the minister are committed to the care of Providence, for God's word never returns to him void but prospers in the thing whereto he sent it.

The counsel and even criticism of the best members of a church ought to be offered to a pastor who shows the need of them. If he exhibits aims and tempers and habits that are detrimental to his work, can no one speak, can no one point to the defect in order to its correction? Would such a word be unfriendly or un-Christian? Would it injure the one it was intended to aid? Commendation is always welcome but may not criticism be more useful?

The minister who has pulpit mannerisms, uncouth attitudes and unpleasant ways, who uses phrases that add nothing, mispronounces

words and misquotes scripture, all unintentionally, should seek the services of some friendly critic. The holy grunt of fifty years ago, so impressive then, has passed out of service. But each generation sets its own standards and each minister is likely to invent his own ways of violating pulpit etiquette.

Placing the thumb in the pocket of the pantaloons and exhibiting the rest of the hand is only a little less likely to offend good taste than to use the arm-holes of the vest in the same manner. Placing the right fore-finger on the side of the nose calls attention to the speaker rather than the subject. Calling to an audience, "hear me," seems more like an affront than an appeal. Frequent use of the name of our Lord, especially in its full form, neither dignifies the sermon nor honors the Lord. It reveals a weakness on the part of the preacher which he is trying to cover up. Occupying a pulpit chair with a lazy attitude and a weary look, advertises the preacher's sense of his own superiority. This latent contempt of the pulpit should exclude any man from it until he is in a better frame of mind. Such foibles and failings show the need of a friendly critic in many of the churches of today.

Accustomed to appeal to others to correct their faults and forsake their sins, ministers should be examples in these very things. Are they not called to illustrate in person and life every sermon they preach? Striving for effects, tip-toeing as though the gospel were out of reach, a kind of reluctance as if the preacher were out of place in the pulpit—such acts and mental states lessen the freshness and power of a sermon, and by so much misrepresent the gospel. Unless Sunday is the preacher's best day, he is not as good as he ought to be.

Some preachers have more spiritual life and power than others, though all have access to the same gospel. One star differs from another star in glory. Some ministers weed out defects more carefully and cultivate conscience and character more successfully than others. They use all the means God has provided. They reserve no place for questionable things and though gossip may injure their reputation it cannot corrode their character.

Our religion asks no outside aids. It meets every need and hence Jesus says, "this is the work of God that ye believe on him whom he hath sent," while Paul makes the sweeping assertion, "Ye are more than conquerors through him who hath loved you." Both speak in the present tense and in the terms of personal religion. In presence of criticism and opposition of evil let the minister consider that his character and message are both at stake. "All things work together for good to them that love God, to them who are called according to his purpose." His gospel must be true for the preacher or he cannot preach it to others with the accent of conviction and the freshness and vigor that commands men.

Popularity

A wise minister preserves his patience under criticism and comes through it as good, or better, than he was before, but he seldom seeks it and he never prays for popularity. Naturally he desires a wide hearing and a corresponding influence, but with Paul he says, "we preach not ourselves but Christ Jesus as Lord." With the change of one word he can safely use the first petition in the great prayer of Jesus. Glorify thy servant that thy servant may glorify Thee. The Christian should seek glory at the proper place. "How can ye believe," says Jesus, "who receive glory one of another and the glory that cometh from the only God ye seek not?"

Without scripture warrant the Roman Catholic Church glorifies the virgin Mary. She is regarded as an intercessor to whom prayer is offered. Our Lord is set forth as the suffering and dying Saviour. The crucifix embodies the Catholic conception of Him. How natural, then, to offer one who is represented as living to act as intercessor. Even in the celebration of the mass emphasis is placed on the death of Christ rather than on his resurrection and his life beyond. The host is consecrated with the idea that Christ is present in the material substance of the wafer and thus priest and people fail to find his real presence in the Holy Spirit.

"Glorify thy Son" is the prayer of our Lord, and it has its answer. On earth He was dishonored and on earth He is to be honored, also. It is the work of the Holy Spirit. "He shall glorify me for He shall take of mine and declare it unto you." It is the work of all who appreciate the Spirit's presence and are sanctified in the truth. The prayer and the answer have meaning for every one who knows the Son who was dead but who is alive forevermore.

Paul summarizes our religion as it is recorded in personal experience. For whom he foreknew he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called them he also justified: and whom he

justified, them he also glorified. Are Christians, like Christ, to be honored on earth, honored by God? Godet cites authorities for the view that the past tense expresses the absolute certainty of the event to come. "If believers are not yet glorified their Head already is" he says, "and they are virtually so in him." "Each successive grace is, as it were, implied in the preceding and so we conclude that the glorifying of the Christian is not all left to the future."

Protestants place themselves with Romanists when they stop at the cross, ignore the empty tomb, and the resurrection life. "We have been raised up together with Christ," says Paul, "and made to sit with him in heavenly places." We are directly related to the risen and ascended Christ, the Christ who promises to be in the midst when two or three assemble in His name, the Christ who is manifested through the Spirit and who is exalted above all authority and every name that is named. We know the Christ who ascended from Olivet, who is glorified in heaven and on earth, who walks in the midst of the seven golden candlesticks, who holds the seven stars in his right hand and who says, "He that hath an ear to hear let him hear what the Spirit saith unto the Churches."

"Glorify thy Son"—that prayer is being answered, but every minister may well inquire whether it is being answered for him. Glorify thy servant—is that the preacher's prayer and does the answer vacate the desire for popularity? Is the glory that comes from God enough for any man, any Christian, any minister of the gospel?

Again we see that our religion requires no external aid. It is complete in itself and as the followers of Christ realize this fact they are likely to be less worldly and more Christian. No wise minister prays for popularity because there is something better, something more enduring, more to be desired, more profitable in his work for humanity. Applause dies away but the crown of life endures because it is the gift of God.

Egotism Eliminated

Can a minister be faithful to God and also agreeable to the people?

This combination may appear impossible because the gospel is so personal in its appeal and application. When Peter preached at Pentecost his hearers were pricked in their hearts. His sermon was so orthodox and so effective that his hearers wished to do something for themselves. It more than raised their wrath against the preacher, it brought men in sight of their own salvation.

Some men show a dislike for repentance and regeneration. They know their need well enough to act but they already have opinions and habits, reputation and character. Repentance calls for a change of front and regeneration means a new creature in Christ. They sight this interference which is radical and therefore hesitate to become Christians.

If preaching is interpreting truth through personality, a preacher is required as well as a gospel, and for the time being he *is* the gospel. It flames from mind and heart. That is why he can say "I," modestly and without offense. He can be earnest without being egotistic and in fact he cannot properly preach so great a gospel without earnestness raised to the point of intensity.

Our Lord used the word "I" with no suggestion of egotism. He never overrated himself and never used this sword to excess. He could say "I am," reminding us of Old Testament instances without grasping at deity. What He was He was without effort or mere assumption. "I always do the things that are pleasing to the Father," a good and sufficient reason for bringing men into harmony with Himself. His enemies were unable to convince him of sin for egotism was impossible in such a personality.

In presence of sinners, educated and uneducated, the preacher must resemble the Master, who was strong but not wilful. Paul shows us how to do this very thing. "I live, yet not I, but Christ liveth in me; and the life I now live I live by faith on the Son of God who loved me and gave himself for me." For me—yet egotism is all eliminated. His "I" is transfigured—"I live, yet not I." He is free to think and speak and act in the name of the Lord whose love and life rule his whole personality.

When Jonah went west instead of east he was out of harmony with God; when he confessed his disobedience he was out of conceit of himself; when the Ninevites repented as a result of his preaching he was out of sympathy with his hearers. He regarded it a first-class calamity when a gourd that grew up conveniently and shaded him from the scorching rays of the sun withered, and left him exposed. He studied his own comfort and convenience and expected God to work according to his own little program. In this case the preacher, as well as the people, needed instruction. His native egotism withered like the gourd that grew of itself and was smitten by a worm.

Let us consider another prophet whose wonderful visions never caused him to lose sight of his own littleness and limitation. His lips had been touched with a coal from God's altar, an experience that did more for him than Jonah's submarine service. It changed Isaiah the man into Isaiah the prophet. He could see visions and record them with unaffected simplicity as well as unsurpassed eloquence.

Jehovah said to Ezekiel, "Son of man stand upon thy feet and I will speak with thee." A great modern preacher derived from this text the subject, The Need of Self-Respect. The apostle John spoke of himself as "that disciple whom Jesus loved." According to Godet he disguised his own name under this paraphrase and thus exalted the tenderness of him who deigned to stoop so low. Genuine worth is becomingly clothed in the garments of personal modesty and true self-respect. A good man need not assume to be what he is, just as a rose or sunset cannot be improved by pigments from the artist's palette.

Children are taught the twenty-third Psalm because it is so simple and so beautiful. They learn this Psalm before they learn the Lord's prayer, though this comes close to us. Can we not think of the Lord as our Father in heaven more readily than as our shepherd? We know more about a family than a flock of sheep being part of the one and not of the other. Our faith should easily reach up to God as our Father. The poem and the prayer are alike beautiful but each child should learn to know God by means of the human relation that means so much in its little life.

Let Christian parents teach the prayer, illustrate it by worthy parentage, accept their moral responsibility and so maintain their self-respect. Let no father falter and no mother fail, for they are the last on earth to cheat a child out of its birth-right. The child who early learns to say, "Our Father who art in heaven," begins to know himself in the highest relation of his life, a relation that means spiritual enrichment and protection against the seductive influence of evil.

Nor is this a barren path for the religious teacher for he, too, receives religious truth as a little child. One who knows deliberately declares, Except ye turn from your effort after greatness and become as little children ye shall in nowise enter into the society of those who are distinguished by the absence of egotism and the presence of self-respect. The egotist has an excess of faith in himself and a lack of faith in God. He discredits God's original endowment and his offered aid though these are the chief assets in the life of any man. Only when a minister accepts himself at God's valuation and is Christian through and through and out and out will he be satisfied with himself and able to preach the truth in its simplicity and power. Of such it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

And so we face our theme from a new angle and conclude that the only way for a minister to be acceptable to the people is to preach the gospel faithfully, declare the whole counsel of God and fulfill his sacred office with apostolic faith and fervor.

Ministerial Fairness

The elimination of egotism prepares the way for the consideration of ministerial fairness. We are no longer standing in our own light and obstructing our own progress. We can think and move in the right direction.

On one occasion Satan said to Jesus, "It is written," but Jesus answered him by saying, "Again it is written." Satan said what suited his purpose but not all that was written. There was something more to be said, something different, something decisive, in this controversy.

Scripture must be accepted and applied as a whole. Even when a single passage is used all scripture is involved. Being organically related it is not divisible like a pile of sand or a bushel of potatoes. No part should be interpreted as though inconsistent with other parts. Truth as a whole is related to every part and that is what gives each part its value. According to Prin. L. P. Jacks we should interpret "the New Testament, not by portions selected to suit our ethical predilections—which has become the modern method—but in terms of its unifying motive."

The right interpretation of scripture depends upon the fairness of the mind rather than the acuteness of the intellect. Forced interpretations yield fanciful results. The injection of human wisdom adds no value to divine truth but dilutes and detracts. Self-justifying exegesis and the advocacy of cherished theories seldom grasp the thought and purpose of God. The honest interpreter accepts God's word even if his own theories must be given to the winds. This is well, for the best of his thinking cannot match up with the thought of God.

Some esteem it narrow to believe scripture as a whole. They take exception to one part or another and then imagine that revelation must be adjusted to their ideas. They would

revise the Word of God in order to give it a more rational meaning. This work, they assume, indicates capacity and breadth of mind. They claim to be reasonable because they are logical in drawing conclusions from premises they assume are true. If they were really reasonable they would think and act in view of all the facts in the case. The man who takes the rationalist's attitude would have some justification if scripture were merely man's word, but if it is God's word he manifestly parts company with reason. Instead of seeking to know what the Bible teaches he seeks to show what he thinks it ought to teach. He places himself above God, his word above God's word, his will above God's will, however blandly he may declare his regard for scripture and however earnestly he asserts the honesty of his intentions.

When a man accetps scripture as God's word it becomes authoritative for him, for his intellect as well as his will. When a man refuses to accept scripture as God's word he may still reserve the right to use it in support of his own theories and to vindicate his own course in life.

Jesus used scripture as though he regarded it divine in origin and authority. His quotations are apt, intelligent, impressive and in the case before us convincing to the devil himself. It ended that particular temptation. It marked Satan's stopping place. If scripture were used in like manner today would it have like effect? Has it lost point and power? Or are ministers and laymen so occupied explaining controverted points that they forget its value and its use?

Jesus offers no labored exegesis, no farfetched interpretation. The text he uses in the instance before us applies without modification. He knows what is needed and the scripture required is easily in reach. It serves the purpose as if it were the word of God—a hint for any minister of the gospel, any representative of our Lord when in presence of evil however militant and mighty.

We should come to scripture as we come to Christ. He is our superior and as such must be approached and accepted. Scripture is the main channel of divine expression. The earnest Christian seeks for truth and God, and finds them, while the man who hunts for mistakes and puzzles and inconsistencies will bag considerable game. Jesus never followed the latter lead. To him scripture was instructive and commanding. He accepted it at its full value and used it with intelligence and effect.

"It is written" said the tempter to Jesus who replied, "Again it is written." In times of temptation men are compelled to stand with Satan or with Christ. The difference between the two it it appears in this colloquy may seem insignificant but it is really radical. No minister need be in doubt and so part company with Christ innocently and unintentionally. No minister should commit himself to a half-truth or advocate one from the pulpit or anywhere. Like Christ he should stand for the whole truth and truth as a whole. When any part of the truth is suppressed in the interest of false doctrine or sinful practice he must have the courage to say with emphasis "*Again* it is written."

Spiritual Stability

Ministerial fairness points the way to spiritual stability, our next center of interest.

According to Job God hangs the earth upon nothing and according to the Psalmist "he hath founded the world upon the seas and established it upon the floods." Men build on rock. They dig for foundations. They build ships on the water but winds and waves are powerful and often destructive. The water that supports a vessel may engulf it and the wind that brings it to its appointed haven may wreck it on the rocks.

God uses foundations that men find unmanageable. His building ventures cover all creation and extend through all the centuries. He works in the whole course of history and the structure he designs is always safe it not complete, always progressing and even perfect like the oak that continues to grow for centuries. All things respond to him as to the touch of a master mind.

In the changing thought and life of men God secures results that are recorded in character. He easily overrules social and political upheavals and brings good out of evil, order out of chaos. Amid wars and rumors of wars He is never confused, never abdicates, never fails. His purposes prevail and His leadership continues. Evil men ought to know this from ordinary observation, and good men from accepted principle. No religious leader should cherish doubt and spring the question, "Art thou he that should come or look we for another." The leader of today should be able to say with one of a more distant past, "There is none like unto God who rideth upon the heavens for thy help and in his excellency on the skies."

"I came not to send peace on earth but a sword" says the Prince of Peace. Moral conflict is the only path to moral victory. There is no peace for the wicked. Conflict follows conflict but amid all the destructive forces in the world the Kingdom of God is not destroyed. It remains amid revolutions, and the

wreck of earthly empires, and makes its perpetual appeal. Men who are joined to their idols are rebuked and given another opportunity, their final choice deciding their destiny. The poet expresses the philosophy of conflict and affliction,

> Blest be the sorrow, kind the storm
> That drives us nearer home.

The changing elements in individual life give occasion for God's intervention and constructive activity. Character is built on conflicts and changes that compel choice. Illness, sudden, long continued, serious, may contribute lessons too practical and important to be dropped from the Christians spiritual curriculum. The only perfect One was perfected through suffering, the only One we would naturally consider as absolutely immune.

Ministers are not called and commissioned to rewrite God's word or revise his ways, but to accept the former and conform to the latter. If they really know God they are prepared to proceed under his direction even when they are not able to calculate the outcome. They should walk by faith and not by sight. The unexpected events of life are not beyond the divine reckoning. God is always building on his chosen foundation—this is their faith and their philosophy.

God builds upon the apostles and prophets, Jesus Christ himself being the chief cornerstone. Personality is his foundation. Men who are personally devoted to Christ embody his life and his law. Other foundation can no man lay than that which is laid, the Lamb slain before the foundation of the world, the Messiah of prophecy, the Christ of history, the only One who assumed man's moral responsibility, who died and rose again, who entered into his glory.

What movement and sweep of action and spiritual attainment! His work of redemption is complete and yet all is in process as men accept him and realize salvation. Men enter this movement, take part in this action and share the blessings of his achievement. Ministers of the gospel are the commissioned representatives of this Kingdom, the only one that endures. They enter into God's thought and life and feel the support of his holy will. While they remain true to their calling they cannot be secularized. They live each in his own parish; they rub against men in ordinary pursuits; they may even make tents as a means of self-support, but they build on the seas and floods in material things, and in spiritual things they build on the apostles and prophets and on Jesus Christ who fixes the lines of Christian character and designates the field of Christian service.

God finds foundations for the visible world, for human life as it appears in history and for spiritual life, that of the individual and that of the Church as a whole. He offers an ample basis for spiritual stability. Shall ministers of the gospel build on these foundations or shall they rely on unaided human reason and revel in current human theories? The question is practical and not merely academic. Each one who enters the gospel ministry answers it, right or wrong, for himself and for all who follow in his footsteps.

Conclusion

The minister is a conspicuous figure in the local Church, in the community, and even beyond. His relation to his fellowmen may be mutually agreeable but he may be called upon to endure criticism with patience and face opposition with courage. He cannot afford to falter because his character and life are closely related to his message and his influence.

His preaching springs from his heart and mind and reveals his real self. It shows him as he is in the presence of Christ. It is the gospel in solution, communicable and adapted to all who hunger and thirst after righteousness.

His inner life is the temple of the Holy Spirit where the worship of God proceeds without interruption. There he meets with God and learns to cooperate with him. There he comes into the fellowship that centers the man and centers him right. Egotism perverts men from the center out. It interferes with spiritual life at its source. The fear of the Lord is the beginning of wisdom for it enables a man to know God and so also himself and other men. It prepares a minister to preach the gospel with spiritual freedom and divine power.

His relation to God pledges the minister to fairness, to honesty of purpose, to personal candor which lies at the very foundation of true eloquence. There is only one answer to the question, "Shall not the Judge of all the earth do right?" but there may be more than one to the question, Shall not his representatives do right? Jesus asserted His perfect candor when he said, "If it were not so I would have told you," and his chosen representatives are called to follow Him.

He is well founded who is rightly related to God. His thought rests in God's thought, his will in God's will, his heart in God's love. Such is the sure foundation of God. Is it broad enough for ministerial eduaction and action

and efficiency? Did it meet the requirements of Paul, and Luther, and Wesley, Edwards, and Finney, and Moody? Is it large enough for the minister of today?

There are men of erratic tendencies, men who pass the main issues and devote themselves to controverted doctrines and unscriptural theories. There are men who build on gold, silver, precious stones, wood, hay and stubble, all alike insufficient and insecure. Only God's foundation standeth sure having this seal of security, the Lord knoweth them that are His.

The gospel is good tidings to all the people but it is not less sacred or serious than the law given from Sinai, serious alike for preacher and people, for no other awaits him who treats this lightly. "How shall we escape if we neglect so great salvation?" The most serious thing in a minister's life is not a living salary, not a pension for old age, but a consecration to Christ that calmly includes suffering and service as well as grace and glory. God is a good partner. No good thing will He withhold from them that walk uprightly. The minister's message becomes his personal creed.

Our effort today is not to "say it with flowers" but to address living men in the interest of true religion and effective service, and if these leaves from a minister's note book serve these two ends they will be less like the withered leaves of autumn, and more like the living leaves of spring and summer, which, with the assistance of the sun, change the rising sap into a tissue building substance and guarantee the perpetuation of life as we see it in nature.

Thomas Chatterton, 1752-1770

The Rowley Controversy and the Pentateuchal Controversy

By H. Gracey, D.D., Toronto, Canada

THE name above, stands for one of the most notable and exceptional authors in all English literature. He wrote the Rowley poems, and several other things that exhibited much literary ability. The Rowley poems exhibited great poetic genius, some of them are really very fine compositions. The fact that so young a lad should present such poems for publication, awaked a good deal of curiosity. But when asked about them, all he would say, was that he had found them in a box hid away in the tower of the church of which his father was sexton. He said they were produced by one Rowley who had written them and hid them away in an old box in the church tower where they had lain for over 200 years. They were written in old English, and people who saw them being surprised at their character and excellence, wanted to know more about this Rowley who had produced such treasures. But Chatterton would never show the box. Nor could he be induced to show one of the original manuscripts he had copied. Every effort by literary men of the time to get further information failed. Dr. Johnson, the King of Literature in England at that time did his best to unravel the mystery, but without avail.

The conclusion to which literary men were driven, after all efforts to get any explanation from the boy Chatterton was that he must have written them himself, and this was rather confirmed by other pieces which he composed regarding ancient occurrences. Every thing produced by him of this nature was composed in faultless old English. He seemed in some way to have become a master in that kind of literature. His father was now dead, his mother, a widow, was very poor, and young Chatterton suffered much from poverty. Not able to find any employment, or sell, for anything worth while, his curious compositions, he took a notion to go up to London where he saw visions of success. But there without introduction, and ignorant of conditions, and nobody to give him any counsel or financial help, he became utterly discouraged and ended his life in his eighteenth year.

His case has always been regarded as exceptional in the highest degree, and without a parallel in the literary world.

But in modern times we have presented to us, and insisted upon as a fact that none possessed of any learning or scientific knowledge should doubt or question, a scheme which implies the active enterprise of hundreds of Chattertons, working independently of each other, in different countries, at widely separated periods but all belonging to the Jewish race. They began their treatise that may be called a history or story of Isreal about 900 B. C. and they completed it about 400 B. C. No genius of the kind ever appeared in Israel before 900 B. C. according to the theory, and as their plan

was completed 400 B. C. there has been no call for any such work in Israel or in any other nation; hence we have found no effort anywhere to exhibit such genius for the last 2300 years. Poor Chatterton himself is the only other character or genius that has appeared endowed as these men were, with the genius to write in a most interesting and masterful way about events that occurred from 500 to 1500 years before their time, and to use without fail the language that was in vogue at those early dates, and never notice, or refer to in any way events that transpired in their own age, or between their own age and the age of which they were writing. Nor do they ever allow any allusion or hint to escape them that would imply the more modern time over which they were looking to see their imaginary history.

For example, forms of expression come into use in their own time or before it, and were very common in the literature of their own day. As for example, *The Lord of Hosts,* as a name for the God of Israel. This name is very common in Jewish writings, from the time of David till the time af Malachi. Yet it is never once mentioned by any writer of the schools assurred in the "Documentary" theory of the critics, "J." "E." "D" & "P." They produced among them the pentateuch, and the Book of Joshua, a treatise of nearly 200,000 words. And in that treatise God is named some thousands of times, yet they never use for the Divine Being the name "Lord of Hosts," which was very common around them. They had developed among them one characteristic of Chatterton, the ability to see only the past and that past to be noticed at all must be 500 years before them at least.

But the writers or schools ascribed in this Documentary theory, undertook another literary enterprise which was beyond the genius even of Chatterton, apparently, and is regarded today as beyond the genius of men in any age —they undertook to interlard the history of their people, which had been written to some extent by ordinary historians from the time of Joshua to the time of David, with natural and appropriate references to their work.

According to the theory on which these wonderful schools worked there could be no references to their great work now known in the Bible as the Pentateuch—there could be no references anywhere in Israel by writers up to the time of Solomon. For the very first contributors to the Pentateuch had not produced a single scrap of it till "J" had produced his first outline and "J" the first contributor to the Pentateuch did not begin his work till after Solomon's time. So these schools went carefully over the earlier history found in Joshua, Judges, and the two Samuels, and introduced a great many most natural and appropriate references to the Pentateuch—which, when the authors of the histories did their work, had no existence at all, and they so manipulated the MSS. of these histories that their notes and additions—interpolations we may call them, appeared to be original in them. And they executed this clever trick with such consummate success that nobody ever suspected it, till it was pointed out by our modern critics within the last 50 years.

But according to the theory now adopted by the Modern Critical school, the Pentateuch was in a very scrappey form till it was finally gathered together by Ezra and other men of his time working with marvelous industry from the death of Ezekiel till the time that Ezra went up to Jerusalem taking with him the now completed Pentateuch. According to this new theory this was the first time the Jews in Jerusalem had seen the Pentateuch in its completed form. This would be about 450 B. C.

But according to the new theory most of the "interpolations" had been introduced into the earlier histories, by the P. School in Babylon between the death of Ezekiel and the going up of Ezra to Jerusalem about 450 B. C. That assumption involves another assumption that the people of Israel knew very little about the story of their people, and so anything could be foisted upon them no matter how baseless or misleading it might be.

This process of loading up the history of Israel with suitable references to the Pentateuch must have been a herculean task, if there were no such references to the Pentateuch in the records of Israel before the time of Ezra. But the new theory of the origin of the Pentateuch compels us to assume that, with all it involves.

Jonathan Edwards, in his complete works, has a treatise which he calls "Notes on the Bible." It is a work of 246,000 words, a very elaborate and masterful treatise on the Bible by one of the greatest Bible scholars this continent has produced. In this treatise Edwards makes some 500 quotations from the Jewish writings, extending from Joshua to about the Babylonish captivity, all indicating that the Jews were acquainted with the Pentateuch, which, if the Pentateuch was not produced by Moses, must all have been actual *interpolation* introduced to convey the false impression that the Pentateuch was Mosaic in origin. This was a work which Jonathan Edwards declares to have been utterly beyond the powers of men, to have

changed a history so extensive in such a way and to such an extent and without leaving any sign of their extraordinary work.

But our modern higher critical school assumes all this as a self-evident fact and that no man of any literary skill and judgment can have any doubt about it. So we conclude that the writers which the critics ask us to admire are far beyond the phenomenal Chatterton in curious and uncommon achievements. For he never tried to interlard the story of the two preceding centuries in England with numerous and natural quotations from or refernces to the writings of Rowley.

Then when we think of the important things in their own age which they pass over and never record in any way, or even hint at, the nature and aim of their effort forces itself upon our attention very strongly. The intention of each of these writers, indicated by the "documentary theory," or schools, as most prefer to regard them, was evidently to produce a purely fraudulent and imaginary history, and force it upon the mind and convictions of the people.

The critics who originate and push this theory on the convictions of modern Bible readers do not like to hear their theory called a fraudulent scheme. They insist upon regarding it, and presenting it, as produced all through by Godly and well-meaning men. Their aim was pure and pious.

But these same writers and advocates of the modern critical school know very well how to treat such a scheme when it is attempted anywhere in the Christian era. To illustrate this one only needs to refer to the "Isidorian Decretals." These were prepared and introduced into the early church history by very pious and Godly men, who thought they had found a way of strengthening the claims and power of the church. But where can you find an adherent of the modern school who has any admiration for that group of clever tricksters who imposed their impudent fraud upon the church for a period of four or five centuries? Our "modern" men join most heartily in denouncing the unscrupulous scribe or scribes of the ninth century who imposed the "Decretals" upon the church. And then turn round and denounce the present-day exegists who refuse to welcome and honor the imaginary authors of the J. E. and P. schools, and who refuse to show the slightest respect for the author, "D.," who forged and then foisted upon the old church the book of Deuteronomy, the most masterful book in the Old Testament.

Five Reasons for the Hope that is Within me

By Professor Kenneth S. Wuest, Saint Louis, Missouri

ALTHOUGH the Christian has the inner witness (a sufficient reason) of the Holy Spirit that the Bible is God's Word, he must yet be able to give a reason concerning his belief. There are many proofs.

1. The Unity of the Scriptures. Our Bible is made up of sixty-six different books in one volume. These books were written by about thirty-six different men from all walks of life —David, a king, accustomed to the atmosphere of the court; Paul, a university man, used to the surroundings of the classroom and library; Peter, the fisherman, interested in catching and selling fish; Amos, the shepherd, watching his flocks in the hill country of Palestine: Samuel, the priest, accustomed to the work of the ministry from his youth; Luke, a doctor, interested in medicine and surgery; Matthew, the business man, occupied with making a fortune.

These men would, under natural circumstances, have different viewpoints, different thought processes, different ideas about God and salvation. Yet each speaks of but one Person, Jesus Christ, and presents but one way of salvation, through His Blood. Also, these authors lived and wrote at different times over a space of about 1,500 years. Yet in spite of this wide diversity of authors and their separation in time, the Bible remains a unit, presenting but one view of God as revealed in His Son, and having but one theme, salvation through His Blood.

The Bible is a human impossibility. A body of men, such as those just mentioned, writing a book on religion, would bring forth confusion and contradiction. Each originator of other religions living during the 1500 years in which the Bible was written has his own conception of Deity and his own way of salvation.

The only way to account for the Unity of the Bible is that it had but one Author, God the Holy Spirit, who so came upon specially chosen men that they thought and wrote in the words which He chose, the truth He would have us have. Therefore, the Bible is God's Word, not the independent production of any man or group of men.

2. The presence of the Cross in the Bible. The Cross reveals the holiness of God, showing

a distance between Him and sinful man, and while opening the way for a sinner to return to Him, requires that sin be paid for, laying sin and its penalty upon a holy Substitute. Man, a sinful being, could never conceive of a holy God, still less of a holy God desiring him to return, for an unholy heart cannot produce a holy thought. If man could have conceived of a holy God, he never would have written such a God into his scheme of religion, for that would necessitate his conforming to that holiness in his own life. The Cross reveals the sin of man. Ever since Adam's time, the human race has attempted to cover its sin with some sort of a fig-leaf apron. If man had written the Bible, he would have covered up his sin, instead of heaping such accusations against himself as are written in its pages. The Cross reveals the helplessness of man to save himself, and man, ever since the Fall, has tried to get away from that idea.

The present agitation has taken the form of the theory of evolution, which teaches that innate forces are able to develop man without any external aid, thus making him self-sufficient. Man never would have put the Cross in the Bible, and the Scriptures are not the work of man, but a revelation from God.

3. The presence of the idea, all through Scripture, of the blood sacrifice as a means whereby a guilty sinner can get right with God. This never came from man. The presence of the blood sacrifice in so many heathen religions is explained by the fact that their ancestors learned this in the Garden of Eden, where God revealed it to the first man and woman for the race.

Education has never been so far advanced and widespread as it is today. Man is driving his brain to the limit in an effort to solve the problem of the origin, the reason for the existence, and destiny, of man. He has been unable to find in all his investigation a place for a blood sacrifice in religion. Therefore, the Modernist rejects the Atoning Blood of the Son of God, and reconstructs, on the basis of his mutilated Bible, a system of ethics which is in accord with his boasted scholarship. The most advanced type of secular learning which the world has ever seen, fails to see the need of a blood sacrifice.

On the other hand, the Jewish nation, a pastoral people, until driven by persecution into the field of finance, has consistently held to a blood sacrifice. The logical inference from this is that the blood sacrifice is a revelation from God and not a product of man's reasoning powers. If the Jew learned it through reason, the Modernist would have come upon it also in his far deeper and wider search for the truth of things which the natural world might disclose in answer to his investigation. But the Modernist has not found, in all his searching, the truth that "without shedding of blood there is no remission." We must therefore conclude that the Jew received it by revelation, showing the Bible to be the Word of God.

4. The presence of Jesus in the Bible. Sinful man could never have conceived of such a holy and righteous Person. His patience under ill-treatment could not be the product of a heart that habitually reviles its persecutors. His humility would not be painted by man, who always exalts himself. His self-sacrifice would not have been thought of by an individual who is constantly occupied with his own selfish interests. This spirit of revenge, pride, selfishness, makes it impossible for any such person to portray such a character as Jesus Christ. This spirit is universal. Therefore, no heart anywhere, or at any time, would write Jesus into any system of religion which it might conceive. The author who drew the picture of the One Altogether Lovely, could be none other than the Comforter, the Holy Spirit, who Himself also possesses all the wonderful excellencies of the Son of God.

5. The presence of the miracles recorded in the Bible, these attesting the truthfulness of the oral and written words of the prophets and apostles. "By their fruits ye shall know them." The Gospel writers had no motive to deceive. To bear witness to these miracles meant for them, insult, injury, ostracism, and death. Yet they persisted. Men do not persist in deceiving the public when they are assured of such treatment. But not only did the Gospel writers bear witness to the miracles of Jesus: the enemies of Christianity also gave their assent. The Pharisees admitted them, but attributed them to the Devil. These miracles were recorded and the written records circulated among the people who watched Jesus. But none of them denied their truthfulness. The Apostolic Church accepted the record of these miracles without question, and many of its members were eye-witnesses of them. It remains for the present-day church to deny them,—and most illogically. The Gospels being true, it therefore follows that the entire Bible is true. The types of the Old Testament find their fulfillment in the Gospel story. The doctrines of the New Testament find their basis in the Old Testament record.

The Bible is God's Word from Genesis to the Revelation. The Divine Unity of Scripture

proves it so. The presence of the Cross, drives us to the same conclusion. The idea of a Blood Sacrifice makes necessary a like conviction. The unapproachable personality of Jesus, makes any other conception of the Bible, a mere figment of the darkened heart of man. Finally, the miracles of the Gospels form an essential feature in a Revelation from God. A Book from God that contains no Works of God is inconceivable. Of them all, the greatest is the Resurrection of Jesus Christ. "Now is Christ risen from the dead." And the Resurrection of Jesus Christ is attested by evidence and experience, past and present, greater in number and character, than any or all other facts of history. Any open-minded sincere seeker after God's Salvation will believe it, and believing it, gladly accept Jesus Christ as God and Saviour, and consequently the whole Bible as the very Word of God.

Alleged Discrepancies of the Bible

By the late William H. Bates, D.D., Greeley, Colorado

Chapter XVIII

AT this meeting, after the usual greetings and the little company was ready for work, the pastor presented a letter which he had received from Morocco, Africa, from which he read: "A Moslem teacher, employed by us as a helper at one time, cited Jno. 5:31 and 8:14 as a contradiction. The reading is the same in each passage in Arabic, as it is in the Greek. I should be glad to have the seeming discrepancy explained."

Jno. 5:31, *"If I bear witness of myself, my witness is not true."*

Jno. 8:14, *"Even if I bear witness of myself, my witness is true."* (R. V.)

Said the pastor, "These words of Jesus, which present an apparent point-blank contradiction, are nevertheless quite capable of reconciliation."

He went on: "The first text was spoken at the Passover time, near the beginning of the second year of Christ's ministry. He had healed a man on the Sabbath day (5:8-16), which the Jews regarded as a violation of the law of the Sabbath; and worse yet he had blasphemously claimed equality with God (v. 17). 'Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God' (v. 18). Of course Jesus must vindicate himself, which he proceeds to do. According to the established rule of Jewish jurisprudence, Numb. 35:30; Deut. 17:6; 19:15, the testimony of *one* witness was not 'true,' *i.e.,* was not valid, was not legal proof. He accepts the rule, and says, 'If I bear witness of myself, my witness is not true,' *i.e.,* is not legally valid. (The Greek dictionary gives to the word rendered 'true' these definitions: *unconcealed, true, valid, sure, sincere, upright, just.*) A prophet without divine attestation, or even the Messiah without legal evidence, should be rejected. Therefore, in accordance with legal requirement, he adduces other witnesses, viz., John (vs. 32, 33), his own works (v. 36), the Father (v. 37), and the Scriptures (vs. 39, 46). Here is competent testimony. This is his vindication. The first text, then, was spoken from the view-point of the Jewish civil code."

The pastor continued: "Some seven or more months pass, and Jesus is again at Jerusalem. The plot to kill him thickens. The Jews, still regarding him as a contemner of the law of Moses and a blasphemer, hope to get evidence against him through the knotty case of the unchaste woman which they presented (8:3-11). And such a fiasco! While doubtless leading her out into the light, he leaves them in the darkness of self-convicted sin (8:7-9). Then he says: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life' (v. 12). The Pharisees come back at him with the old charge: 'Thou bearest witness of thyself; thy witness is not true' (v. 13). But how changed the situation! Back there he must be legally accredited as the Messiah. Accredited, he now presents himself as the Light of the world, a sure Guide through and from the moral darkness to the true life, concerning which office his own declaration cannot be otherwise than morally true; and so he says: 'Though I bear witness of myself, my witness is true' (v. 14). And yet even here he does not leave himself unsupported, for, four verses farther on, he says: 'I am one that bear witness of myself, and the Father that sent me beareth witness of me' (v. 18). Thus while his own assertion is morally true, which is what he now intends, by adding the testimony of the Father also he makes it legally valid,

even as it is written in their law, 'the testimony of two men is true' (v. 17)."

Said Fred Leges: "I see it clearly. Jno. 5:31 is correct from its standpoint, viz., that of court process, or legal evidence; while Jno. 8:14 is correct from the standpoint of moral truthfulness or veracity. There is, therefore, not only no contradiction between them, but they are perfectly harmonious."

Said the pastor: "Here is a letter handed me by our Sunday-school Superintendent, which he received from a neighbor-friend with whom he had been having a discussion, and in which it is charged that God is the author of sin, reference being made to Isa. 45:7, where God is said to 'create evil.'"

George Argent's face brightened, and he said: "Now I hope I shall get a relief that I have been longing for. I must confess that my logic, as I reason back from effect to cause, lands me in the conclusion that God, as the first cause, must be the author of sin. But against this my whole moral nature revolts. So I was quite shocked last week, as I was reading Dr. A. H. Strong's *Ethical Monism,* to find so great and good a man as the President of the Rochester Theological Seminary, saying: 'He who ordained sin ordained also an atonement for sin, and a way of escape from it.' He says: 'This is also the view of Dr. R. W. Dale, in his well-known work on the Atonement. He, too, holds that Christ is responsible for human sin, because, as the Upholder and Life of all, he is naturally one with all men."

Said the pastor: "If I were you, I would not take too seriously conclusions that result from the exigencies of a philosophical system. The question of the origin of sin is *the* question of the ages, which every thinker has tried, but unsuccessfully, to solve. The difficulty does not belong specially to theology. Sir William Hamilton has on the title page of one of his works, this: 'No difficulty emerges in theology that has not previously emerged in philosophy.' When, where, how, did sin originate? I do not know: no one knows. The question, in the present limitations of our knowledge, and may be powers, is insolvable. You do right in revolting against the abhorrent conclusion that a just and holy God is the author of sin. We must not allow that for a moment. But what we are concerned with just now is the imputation upon the Scriptures contained in this letter."

Isa. 45:7, *"I [the Lord] make peace and create evil."*

Ps. 5:4, *"For thou are not a God that hath pleasure in wickedness; neither shall evil dwell with thee."*

Looking at some texts kindred with Isa. 45:7,—Jer. 18:11; Lam. 3:38; Ezek. 20:25; Amos 3:6; and then some kindred with Ps. 5:4,—Deut. 32:4; Jer. 29:11; 1 Cor. 14:33, the pastor went on: "The Hebrew word rendered 'evil' is *ra,* and it is used some 620 times. It is translated by 44 different English words or expressions, and while it is translated 'evil' 422 times, it is never once translated *sin!* The following will give you some idea of its use:

Gen. 19:19, "lest some *evil* take me."

Gen. 24:50, "cannot speak unto them *bad* or good."

Gen. 31:52, "Shall not pass over for *harm.*"

Gen. 41:4, "the *ill* favored kine."

Gen. 44:29, "Bring down my gray hairs with *sorrow.*"

Ex. 32:22, "They are set on *mischief.*"

Numb. 11:15, "Let me not see my *wretchedness.*"

Deut. 6:22, "Wonders great and *sore.*"

Judges 11:27, "Thou doest me *wrong* to war."

Judges 15:3, "Though I do them a *displeasure.*"

1 Sam. 10:19, "Out of all your *adversities.*"

Ps. 34:19, "Many are the *afflictions.*"

Ps. 141:5, "Prayer also shall be in their *calamities.*"

Such are some of its uses."

"Now," continued the pastor, "a glance at Isa. 44 will show you that the main subject is the prosperity which would attend the arms of Cyrus; and, as a result, reverses, calamities, *i.e.,* 'evil' natural, political, social, economic, should come upon the nations whom he would subdue. God raised up Cyrus to inflict upon them the 'evils' of military conquest in punishment of their idolatries and sins, and 'that they may know from the rising of the sun, and from the west, that there is none besides me: I am the Lord, and there is none else. I form the light and create darkness: I make peace, and create evil [which is the opposite of peace, as the parallelism indicates]. I the Lord do all these things' (vs. 6, 7). The Hebrew word, you thus see, denotes the 'evils,' afflictions, adversities, calamities, of outward estate; and while in a remote and secondary way, as other passages show, there may be added the idea of moral evil also, in connection with the actions of men, it can in no sense include moral evil as

applied to God. The Scriptures nowhere give sanction to the monstrous proposition that God is the author of sin."

"Well," said George, "I am thankful that this gives me just the relief I was longing for."

Said the pastor, "In the letter to our Superintendent was another difficulty: 'It was prophesied of Judas, several hundred years before he was born that he would betray our Master. Christ says he was born for that purpose.' "

The pastor went on: "There is no prophecy concering Judas by name, as, for instance, there is concerning Cyrus, Isa. 45: 1-4; nevertheless, the fact that was prophesied was fulfilled by the person, Judas (Acts 1: 16). But to allege that Christ says he was born for the purpose of betraying him, is going quite beyond the record. This difficulty, however, is the old, old one of the apparent discrepancy between God's sovereignty in predestination and man's free agency in action. Even more, if possible, than the question of the origin of sin, has this been a question of the ages. Men, women, and even children, have exercised their brains with it, always to distraction rather than satisfaction so far as settling the question is concerned. Still, maybe we can settle ourselves in regard to it."

At this, the trio quickened into intense alertness, for they had had in abundance not only the exercise, but the distraction, and if they could get "settled" they would be heartily glad.

Continued the pastor: "First of all, there are two truths that must be recognized and allowed without any equivocation or abatement. The first is *God's sovereignty*. This necessarily belongs to the very idea of an infinite, omniscient God. If he is God, he must foreknow whatsoever is coming to pass, otherwise he cannot be omniscient and so cannot be God. But he cannot foreknow an event without it is certain. And how can it be certain unless he provide for its certainty? All this belongs to the very idea of God. We cannot rationally deny or doubt it if we would. I admit that the logical conclusion of God's sovereignty, standing alone by itself, is fatalism,—absolute fatalism. But we are not yet ready for a conclusion, for God's sovereignty does not stand alone by itself. There are other material facts to be introduced into our premises before a conclusion can be reached; and the presence or absence of material facts will make all the difference between truth and error."

"That's so," interposed Fred Leges: "In a case we had in court last week, the late discovery of material facts exonerated our client, and we cleared him; otherwise he would have been convicted, and most unrighteously so, as it turned out."

The pastor went on: "The second truth is *man's free agency*. The testimony of every person's consciousness is that he is free. He knows he is free. That is something which he cannot deny or doubt. Moreover, God everywhere treats him as free, for otherwise God could not hold him responsible. The two truths of sovereignty and free agency are in fine juxtaposition in Acts 2: 23, 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.' 'Foreknowledge . . . determinate counsel. . . . delivered' — that is sovereignty: 'wicked hands,'—that is free agency, for they could not have been 'wicked' unless free. We have, then, these two facts of sovereignty and free agency, neither of which can we rightfully deny or doubt. We must allow them to be both true. If true, they are harmonious, *for truths cannot contradict each other.*"

"The correctness of this position," said George Argent, "seems to me undeniable; but how do you reconcile the apparent contradiction?"

The pastor, smiling, responded: "If there is no contradiction, what is there to reconcile? But I compose myself to the appearance of discrepancy this way: On my father's farm we had a hardworking but ignorant Dutchman for a tenant. One vacation, when I was home from college, I was telling him about the daily revolution of the earth upon its axis. He thought I was guying him. 'No, no,' said honest John, 'ye can't stuff yer college larnin' down *me*. Here we are, our feet down and our heads up; now when we turn around onto the other side, we'd have our feet up and our heads down, and it's common sense we'd fall off. But we don't, and here we are, this side up all the time. Say, you; quit yer foolin'."

A hearty laugh followed this story, but the pastor went on: "You laugh at this poor man's ignorance: why not laugh at our own ignorance? The antipodal, foot-to-foot, facts that seemed so contradictory to him, are perfectly harmonious to us, because we understand the law that reconciles them,—the law of gravitation that binds bodies to the earth. So, we have the antipodal, seemingly contradictory, facts of sovereignty and free agency,

which, as we have seen, are perfectly harmonious because true: only we, in our ignorance, do not now understand the law which makes the harmony appear. Maybe we shall, hereafter, when 'in thy light we shall see light' (Ps. 36:9). While I do not thus settle the question itself, I settle myself in regard to it, and rest content in an ignorance which, in God's good time, may give place to complete knowledge."

The trio, almost with one voice, responded: "You have settled us, too;" and Miss Rysen added: "If there is anything lacking in the satisfaction, I certainly shall have no more distraction with this difficulty in the future."

"One more word," said the pastor; "the difficulty, with respect to Judas, is neither more nor less than attaches to every free action, good or bad, of every man under God's sovereign government. 'No difficulty emerges in theology that has not previously emerged in philosophy.' Such is the natural constitution of things."

Said George Argent: "This subject of God's sovereignty and man's free agency brings to my mind the discrepancy, or at least the difficulty, I have felt in connection with the Scripture statements concerning the security of the believer—'once in grace always in grace,' as the idea is—and what St. Paul says about being 'a castaway.' "

Said the pastor: "I see the association of ideas in your mind. Your difficulty is perhaps best set forth in the following texts:"

Jno. 6:40, *"And this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."*

1 Cor. 9:27, *"But I keep my body under, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway."*

He went on: "The doctrine or truth, of the inviolable security of the believer, of the final perseverance of the saints, of the certain connection between grace and glory, is one of the most explicitly taught, as it is one of the most comforting truths of Scripture. When one truly believes on Jesus Christ he 'hath everlasting life' (Jno. 5:24; 6:47). Upon believing, the life becomes a present possession—'hath;' and it is inalienable, for it, is 'everlasting:' if everlasting it cannot come to an end. In Christ's discourse in Jno. 6, again and again, as in a strain of grand and solemn music comes the refrain, 'And I will raise him up at the last day' (vs. 39, 40, 44, 54). Whom God graciously calls, he not only justifies, but glorifies (Rom. 8:30). Paul's setting forth of this same truth you may also see in 2 Cor. 5:1-8; 2 Tim. 4:6-8; etc., etc."

"When Paul spoke of the possibility of his becoming 'a castaway,' was his final salvation within the scope of his intent? Did he have any reference to that at all? No."

The pastor continued: "The Greek word translated 'castaway,' *adokimos,* is used in the New Testament eight times. In Rom. 1:28; 2 Cor. 13:5, 6, 7; 2 Tim. 3:8; and Titus 1:16, it is rendered 'reprobate.' In Heb. 6:8, 'rejected;' 'But that which beareth thorns and briers is *rejected.*' The Revisers have very properly cast away the word 'castaway,' and accepted 'rejected.' So the verse reads: 'Lest when I have preached to others, I myself should be rejected.' "

"The Greek word is compounded of *a* privative and the adjective *dokimos.* The adjective is derived from a verb which, in classical Greek, is the technical word for putting money to the proof: that which endures the test is *dokimos,* approved, accepted, and that which fails is *adokimos,* disapproved, rejected, cast away. Here, say, are two coins just from the die in the stamp room of the mint. They go to the tester. One stands every test: it is *dokimos,* proved and approved, and is passed out into the world's marts to do its work in the realm of commerce. The other is just a trifle short weight, or has some other defect: it is *adokimos,* disapproved, rejected as a coin of commerce. It is a coin still, however: it is not counterfeit: it simply is not fit for use."

"Now, what is the application of this to the apostle Paul?"

"Note his course of thought. In the preceding chapter (8) a question had arisen among the Corinthian Christians concerning the eating of meats that had been offered in sacrifice to idols. He tells them that the eating of such meat was not in itself wrong; nevertheless it should be avoided if it gave offense or were a stumbling block to other believers. 'Take heed,' he says, 'lest by any means this liberty of yours become a stumbling block to them that are weak' (8:9). Then in chapter 9 he enforces the duty of consulting the good of the brethren, by showing that he had given up what men would call his rights, and had accommodated himself to the opinions and prejudices of people, *i.e.,* where Christian principle or the honor of Christ were not involved. This leads him to speak still further of the necessity of self-

denial and earnestness of purpose, *not to be saved but to gain a crown.*"

"In urging this self-denial and earnestness, he takes an illustration from the Greek athletic contests—the Isthmian games—that were celebrated near Corinth. He says, 'Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain' (9:24). And he says, 'Every man that striveth for the mastery is temperate in all things' (9:25). 'Temperate'—they restrained and trained themselves for highest physical effectiveness. For what? At the end of the stadium, upon a post, before the eyes of the runner, hung the coveted crown, a quickly fading wreath of laurel leaves. 'Now they do it,' he says, 'to obtain a corruptible crown.' We? We do it to obtain an 'incorruptible' crown. Paul was in the Christian race: he kept his body under, he brought it into subjection, he trained it to make it helpful for service, lest untrained, lest the flesh becoming dominant, he should be disapproved in the contest, ruled off the course, rejected, and so fail to receive the crown. He preached to others, *i.e.,* (to keep the figure), he was a runner, but he might not be a crowned runner."

Still the pastor went on: "Very plainly, therefore, it is not a question of salvation at all, but simply a question of reward. Salvation is a free gift: reward is something earned. As a contestant for a crown he might be rejected, cast away, because of unfitness for service. A person may be a child of God, and yet be disapproved as a servant of Christ. To be a servant of Christ involves self-denial, self-judgment, self-emptiness, self-control. We do not become children of God by such exercises; but most assuredly we shall never become successful servants of Christ without them."

"In first Corinthians, chapter 3, we have something quite parallel. There, a person may rest on Christ, as a foundation, and build thereon, but with unworthy, combustible materials. In the testing time, 'he himself shall be saved, yet so as by fire' (v. 15), but his builded super-structure shall be burned up, whereby he shall lose his reward—saved, but not rewarded."

Said Fred Leges thoughtfully: "I see that this removes the difficulty entirely. The casting away is not a question of salvation at all, but a question of service. But it is a very serious question, nevertheless. While we may rejoice in our security, it seems to me that we who love the Lord and want to serve him, should be most strenuously careful that we do nothing in any way by which we would weaken or lose our influence, or lessen the emphasis of or lose our testimony, and thus put ourselves in condition such that the Lord cannot use us, and so perforce make us 'a castaway.'"

The trembling in Fred's voice as he uttered his closing words showed that his feelings were deeply stirred; which so touched the hearts of the others that they could not but give a fervent assent to what he said.

An Answer to Anti-Christian Teaching in Our Schools

How the Word of God is working with Power among the School Children

By Johannes G. Vos, Princeton, New Jersey

IT is impossible for an educational system to be neutral in its attitude to Christianity and modern unbelief. The teaching and the spirit of the public schools is either in harmony with the Word of God or at variance with it. Christianity is everything or it is nothing. To those who believe it is everything. Christian people should not be satisfied with a school system which is not distinctively Christian, for neutrality is impossible. The teaching and spirit of Christianity should influence and guide the teaching of the schools.

A Christian school gives children a thorough knowledge of the Bible and honors God's Word in the hands of Christian teachers. Such an educational system would be ideal. But in some states the Bible has no place at all in the public schools. It is considered a sectarian book and excluded on the principle that the schools should be neutral in matters of religion. In other states the reading of the Bible is permitted, or required, to the extent of five or ten or more verses per day. This, however, does not make the public school a Christian school. Christianity goes deeper than that; it must be

in the heart of man and the heart of every Christian institution. The school which reads ten verses of Scripture every day and then teaches every other subject as though there were no God is not a Christian school.

The central teaching of the Bible is the message of the grace of God in Jesus Christ. If Bible verses be selected so as to avoid this central truth the result is a counterfeit of the true meaning of the Bible. Any attempt at Christianizing the public school by reading Bible verses which avoid the true message of the Bible results in more harm than good.

It is apparent that the public schools are not Christian schools. The situation, however, is even worse than this. Teaching which is directly antichristian is found in the American public schools. When the Scopes case was in process it became apparent that the people of some of the states intended to exercise their right to keep antichristian teaching out of their public schools. The state won the case and the rights of the people were vindicated. But the surprising thing was the agitation in the public press in favor of teaching evolution in the schools. Those who opposed it were heartlessly ridiculed, and it was apparently taken for granted that the Bible account of the creation had been disproved and that all intelligent people accept the evolutionary theory. The fact is that evolutionistic teaching, which is directly contrary to the teaching of the Bible, is widespread in American high schoools.

Crime is increasing among children and young people. Even unbelieving people are deeply concerned about this situation and have cast about for some means of checking the spirit of lawlessness. Their eyes, however, are blinded. They cannot see that apart from Holy Scripture and the truths it contains there is no remedy for lawlessness. The one real remedy, God's Holy Word, they ignore.

Millions of American children have no Christian teaching of any kind. Their formative years are spent in a public school system which cannot lead them to Christian faith and life. They are growing up without the Bible, without God, without Christ. What can be the future of the nation which possesses millions of children in such a situation? And what can be the future of the children themselves?

A movement has sprung up among school children which is spreading the knowledge of the Bible far and wide. Four years ago some children in New York City were given copies of the Gospel of John. They read them, were interested in them and learned to love what they read in them. The result of this was the origin of the School-Bag Gospel League, a movement which has spread from New York City to thirty-four states and Canada. The League is giving out the Word of God freely to children through a systematic and conserving plan. Any school child between the ages of nine and seventeen may join the League by accepting and promising to read the Gospel of John. When this book is finished it is to be given to another child. In this way a new member is enrolled in the League. When the Gospel of John is finished the member reads, in succession, Matthew, Mark and Luke. When the four Gospels have been finished the League awards a New Testament as a token of permanent membership in the League.

The School-Bag Gospel League is what might be called a faith movement. It started in the spirit of faith four years ago. Since that time it has grown and prospered in the same way. No appeals for money are ever made. The Gospels and Testaments are paid for by voluntary contributions which are made by Christian people who have the cause at heart. None of the League's staff of workers receive any salary or allowance except such contributions as are designated by the donors for that purpose.

The League is primarily a movement among the children themselves. Some boys and girls have enlisted over fifty friends in the League, giving each a Gospel of John. New members are carefully followed up and given the successive Gospels when they are ready for them. Sometimes nearly every child in a school or community joins the League, reads through the four Gospels and receives a School-Bag New Testament. The children carry the Gospels or Testaments in their pockets or school-bags and read them as opportunity offers.

God has set before His people on open door, and this movement has met almost no opposition. The Word of God has had free course; the children are eager to receive it in most cases, though in some places a deadly indifference has had to be faced. The public schools may forget God's Word and ignore Jesus Christ, but no man can forbid the school children to carry the Gospel of John or the New Testament, nor to give these books freely to others who wish to read them. The simple reading of the Bible can do—and has done—great things for the school children. The reading and study of the Bible is the only solid foundation for a revival of true Christanity.

The League is ready to open new centers in new communities in the United States and Canada. The Gospels and Testaments are issued free. A group of Christian people should meet as a prayer band, select a suitable person to be

the local secretary of the League and supervise the distribution of the Gospels and Testaments among the children. Those who wish full information and literature should address The School-Bag Gospel League, 113 Fulton Street, New York City.

How to Read the Newspaper

By Professor Charles C. Ellis, D.D., Huntingdon, Pa.

SOME years ago I heard a student of history tell how to read the newspaper. The gist of it was that if one would read the first paragraph (not the headlines) he would get the essence of each article, for it is the art of the reporter to catch the interest in this way. For those who would be informed without wasting too much precious time the suggestion is not without value.

Another method of more import is said to have been indicated by Spurgeon, who suggested reading the papers in the light of the Bible to see how God is working in the world. The other day the papers reported that a man in Philadelphia said the world is facing momentous changes in the next fifty years. But the same thing has been said by Bible students and has been ridiculed even by preachers as wild speculation. Why will many believe this newspaper report? Because it is in the news and because it is said by a scientist. But how does he know? *Sun spots!* He has studied the correlation of sun spots with world changes over a long period of years. But students of prophecy have studied over even a longer period the correlation of Bible prophecies and world changes and their anticipations of the future ought therefore to be at least as reliable as those based upon sun spots. The capture of Jerusalem was but an incident of the Great War to many, but hardly to those who pray for the peace of Jerusalem. The remarkable gathering of the Jews to Palestine is but a newspaper commonplace to most folk, but read in the light of the Bible it takes on new significance.

It was heartening in the days when deep gloom was everywhere in the land of the Allies to have a friend say that Germany could not win. But his reason sobered one. For this deep student of prophecy said she was outside the old Roman Empire and never again would there be a world empire after Rome till the Stone smote the image upon its feet.

The war "made the world safe for democracy." But did it? Is there as much democracy in the world as before the war? Certainly not in Italy. This same friend used to say that the Old Roman Empire must be restored in the "end time" and it seemed like foolishness in that day of growing democracy. When one reads the story of Mussolini it does not see mso impossible as once it did. At least we cannot miss much if we take Spurgeon's suggestion, and we may gain much, if we will read the newspaper in this way.

* * *

A Satisfying Religion

There is a religion which is satisfying. I will call your attention to four features of it:

1. A sense of the conscious favor of God. You feel that God loves you, that he holds you in his arms.

2. The consciousness that he has made you good. If the world pours into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

3. The consciousness that you are doing your duty to the Lord and to those about you.

4. The assurance that all is going to be well. There may be difficulties in the way now; but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in him, and trust in him.—*General Booth.*

* * *

Mistakes

When a Plumber makes a mistake he charges twice for it.

When a Lawyer makes a mistake he has a chance to try the case again.

When a Carpenter makes a mistake it is just what he expected.

When a Judge makes a mistake it becomes the law of the land.

When a Preacher makes a mistake not many know the difference.

When a Doctor makes a mistake he buries it.

But when the Editor makes a mistake

—*Good Night!*

THE SANCTUARY

Defending the Faith

By the Late David James Burrell, D.D.,LL.D., New York City*

And he went to the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.—Acts 19:8.

THE city of Ephesus had been as peaceful as a dovecote until the arrival of Paul in the year 54. He began at once to turn things upside down. At first he preached to the Jews in their synagogues on the theme, "This Jesus is the Christ." Driven out of the synagogues, he betook himself to the School of Tyrannus—probably a pagan philosopher who had been converted to Christ—and there kept on preaching "the things of the kingdom of God." This continued for the space of two years, and the result is recorded in the words, "So mightily grew the word of God and prevailed." A great number of those who had been accustomed to worship Diana were induced to give up their pagan customs and manner of life. A bonfire was kindled, in which books of sorcery and cabalistic letters to the value of fifty thousand pieces of silver were burned up.

The climax was reached in the year 56, when the great festival known as the "Artemision" was celebrated. A whole month was devoted to sports, processions, races, drinking and dancing in honor of Diana. The city was filled with people who had come from all directions to pay their homage to the image of the goddess. In previous years a brisk business had been carried on in silver shrines and images, which were carried away as mementoes: but at this festival trade was dull. So many of the worshippers of Diana had been converted to Christ that there was little market for the shrines. The shelves of the silversmiths were filled with stock and there were no purchasers.

What was to be done? A trades-union meeting was called. The silversmiths and their apprentices came together and were addressed by a certain Demetrius, who stated the business in hand. We have a brief of his address:

"Sirs, know that by this craft we have our wealth. Moreover ye see and hear that, not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that these be no gods which are made with hands. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised and her magnificence destroyed, who hath been worshiped by all Asia and the world!"

A mighty uproar followed. The cry was raised, "Great is Diana of the Ephesians!" The people caught it up and surged to the amphitheatre, where there were seats for fifty thousand. And there occurred another scene of confusion: "some crying one thing and some another." There is no telling what the result would have been had not the town clerk succeeded in pouring oil on the troubled waters. We have his speech, also; which in substance was as follows:

"Ye men of Ephesus, what man is there of you that knoweth not how that the City of Ephesians is the temple-keeper of the great goddess Diana, and of the image which fell down from Jupiter. Seeing then, that these things cannot be spoken against, ye ought to be quiet and do nothing rashly. The law is open and there are deputies. Let the matter at issue be determined in the ordinary Assembly; for we are in danger to be called in question for this day's uproar."

So the mob was dispersed: and Ephesus settled down to the common order of things. Paul was obliged to flee from Ephesus and he never saw it again; but the worship of Great Diana had received a blow from which it never recovered. There is an ancient legend, which tells of seven of the Christian converts of Ephesus, who, fleeing from persecution, found shelter in a cave among the hills. Here they slept for a hundred years. On awaking and issuing from the cave they rubbed their eyes with wonder; for in the distant city they saw the spires of many Churches from which gilded crosses were glowing in the sunlight. A strange transformation! The city which had been known as the temple-keeper of Diana was now one of the great centers of Christian worship. The legend was a prophecy of what shall come to pass in the last days, when all false religions shall be destroyed and the glory of Christ shall cover the earth as the waters cover the sea.

The one truth which I desire to emphasize now is the *Exclusiveness of our Religion.* There was no room in Ephesus for the Gospel and Paganism. The world was not large enough to give space to more than one religion. No heart can entertain both God and Mammon. Christ will have everything or nothing at all.

If Paul had been a Pacifist there would have been no trouble. He would have preached on

*This is the *last* sermon *preached* by Dr. Burrell; he wrote later sermons that appeared weekly in his *Marble Collegiate Pulpit.*—*F. J. B.*

this wise: "There is something to be said for Paganism as there is for every other form of worship. Why should I say aught against any who are seeking after God, even though they be 'as blind men feeling their way along the wall'? The Gospel needs no defense, I will be tolerant, therefore, and say nothing against any. The Gospel needs no defense; as Luther said of Protestantism:

'Ist's Gottes Werk so wird's bestehen;
Ist's Menschen Werk wird's untergehen.'"

And so many who boast of their liberalism are preaching in these days.

And what is the result? The impression given is that it makes no difference what one believes, so long as he is sincere.

This is totally at variance with the teaching of Christ. "No man," He said, "cometh unto the Father but by Me." And to the preaching of that truth every minister stands solemnly pledged by his ordination vow.

If one religion is as good as another all the incumbents of evangelical pulpits stand unfrocked. As honest men they can no longer draw on the bounty of the Church for their livelihood, but must step down and out.

One reason for affirming the exclusiveness of the Gospel lies in the fact that Christianity has a Creed; and that Creed is exclusive in the nature of the case.

It says that there is *one God and one only.* Mohammedans are right when they cry "Allah il Allah!" It is related that when Paul was in Athens "his heart was stirred within him because he saw the city wholly given to idolatry." There were statutes everywhere, and shrines and altars to all manner of gods. As he walked among these colonnades of falsehood he found one altar dedicated "To the Unknown God." In his sermon on Mars' Hill he took that altar for his next, saying: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped by the hands of men." And he proceeded to exhort his hearers to forsake their idols and cleave to the one true God.

This was the same Paul, who elsewhere affirmed that "an idol is nothing at all." There was no Jupiter, there was no Mercury, there was no Diana; the little black image stood for nothing at all. That being so, why should Paul distress himself about it? Because "the Lord God is a jealous God, and will not that His honor should be given to another." In the logical march of events all pagan religions must go and all their gods must betake themselves to the limbo of shadows. The world is the Lord's and he alone will reign over it.

The Creed of Christianity says also that there is also only *one Christ;* and that He is the only-begotten Son of God.

There are other sons of God by creation and adoption, but there is only one Begotten Son. There are many pseudo-Christs and anti-Christs, conceived in the imaginations of men. All these must retire and make way for that Incarnate Word who is revealed in the Written Word of God.

The Creed of Christianity affirms also that there is one way of salvation and only one, to wit, the Way of the Cross.

There are those who say that one religion is as good as another if only one is in earnest about it; but this is diametrically opposed to the teaching of Christ. There is none other name under heaven given among men whereby we must be saved. Abana and Pharpar, rivers of Damascus, may be as beautiful to look upon as Jordan; but Naaman cannot wash in them and be clean. The condition affixed to the gift of eternal life is clear: "He that believeth in the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him."

Is this intolerant? Quite so! Truth is always intolerant: it is the most intolerant thing in the world. Light and darkness cannot dwell in the same room: no more can truth and error. History verifies that statement. Paul's preaching drove Diana out of Ephesus. The same Gospel drove the Druids out of Britain; it drove the gods of Walhalla out of the Norseland; it drove the gods of the Pantheon out of Rome; it drove the false philosophies out of Greece; it drove all the multitudinous forms of paganism out of Europe. The religion of Christ is the one exclusive religion of the ages. It drives out everything before it. It claims the sole right of sole possession and occupation. There is ultimately to be one throne, one only in the whole world; and Christ is destined to sit upon it.

A second reason why the religion of Christ is exclusive is because it has a singular Code of Morals. This is briefly contained in the Ten Commandments, of which the best exposition is given by Christ in His Sermon on the Mount. In this Code we have the ultimate Constitution of the Kingdom of God.

And this Code is absolutely exclusive. The one thing which it always rules out is Sin. And with sin goes every form of false worship: for while each of the false religions has in it some element of goodness there is none which has not also a fatal alloy of sin. The moral code of Christianity can tolerate no Ephesian charms, no unclean rites and orgies. For "what fellowship hath righteousness with un-

righteousness, and what communion hath light with darkness, and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:14-17).

Is not this also intolerant? Again, quite so! It is absolutely intolerant of sin; aye, even of the appearance of sin. This is why Paul says of the idol meats, which had been laid upon pagan altars and subsequently brought from the shambles to the tables of the people: "If meat make my brother to offend, I will eat no meat while the world standeth!" So scrupulous was he to avoid even the border line.

In this attitude of the Gospel toward every form and fashion of sin we note the chief ground of opposition to it. When Paul preached in the Judgment-hall at Caesarea on "Righteousness, Temperance and Judgment to come," Felix trembled and said, "Go thy way for this time; when I have a more convenient season I will call for thee." He knew the truth; but the trouble was that Drusilla, his paramour, sat beside him; and he knew that he could not keep Drusilla and accept Christ! In the practice of the religion of Jesus, there can be no sort of complicity with sin.

This is a truth that needs to be emphasized, more and more, in these piping days of moral compromise. A bill recently was introduced in the Legislature of New York, providing for the opening of dives on the Lord's Day; and, to the lasting scandal of Christian morals, a minister stood forth as its champion! And it was left for one of our leading politicians, who parades no profession of religion, to rebuke that minister and bid him "take off his cloth." Thus the world displays its knowledge of the moral consistency which becomes a true follower of Christ.

What we need in these times is bonfires; bonfires not only of shrines and cabalistic letters, but of all sins whatsoever; of pride, of avarice, of sensuality and of every possible and conceivable form of complicity with sin. "Come out from the world and be ye separate, saith the Lord, for I have chosen you to be a peculiar people!"

A third reason why the religion of Christ is necessarily exclusive is because of its avocation.

All men have vocations; that is, calls to some trade or business. No honest man is without some visible means of livelihood. Christ himself was a carpenter and his disciples were toiling men. Every follower of Christ has a calling of this sort; and whether it be braincraft or handicraft it must be an honest one. It must exclude fraud and sharp practise and every violation of the Golden Rule. The craft of the silversmiths of Ephesus was ruled out; for it was their business to pull the wool over the people's eyes. Demetrius was right when he said, "Ye see that our craft is in danger to be set at nought." The lines are clearly drawn between honesty and dishonesty in the service of Christ.

But a Christian differs from others in this, that he has not only a Vocation, but an Avocation; that is, a calling away from or out of. He is called out of the world of secular things into the service of the Kingdom of God. His commission is indicated by Christ in the words, "As the Father hath sent Me into the world so send I you." Christ was "sent" by the Father into the world "to seek and to save the lost"; this, therefore, defines the Avocation of all who truly follow Him.

This Avocation of the Christian is superior to all vocations whatsoever. It enters into competition with no other business of life, but takes precedence of them all. This is clearly set forth by Christ in his injunction, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." The Avocation of Christian service comes "first"; and everything else must make way for it. Paul was first an Apostle and second a tentmaker. William Carey took the proper position when he said, "My business is to witness for the Gospel of Christ; I cobble shoes to pay my expenses while I am doing it."

The most constant and subtle temptation of the Christian is to make his avocation wait upon his Vocation; to give only the superflux of his time and energy to the Kingdom. But the service of the Master must come "first," always first. With this demand there can be no paltering. The attitude of a true Christian must be that of the wall-builders of Jerusalem who, when solicited by Sanballat and Tobiah to come down into the Valley of Ono and patch up a compromise, answered, "We are doing a great work and cannot come down!"

If this view of Christianity seems to savor of narrowness and intolerance, we answer: It is the narrowness and intolerance of Christ. Our way is as narrow as He makes it; and, so long as we call ourselves after his name, we have no alternative but to follow Him.

The lines are drawn. Paul told the Christians of Ephesus that they were "separated" and must live that way. "Separation" is the keynote of character for the individual Christian and of victory for the Church of God.

FLASHLIGHTS

By the late Edwin Whittier Caswell, D.D., Middletown, Delaware

Many that are first shall be last, and the last shall be first.—Matt. 19:30.

The vast honors bestowed upon the unknown soldier in Paris, London and at the Capital of our nation is a vivid illustration of the words "The last shall be first." Human history has never witnessed such a scene before; all the nations bowing before the bier of an unknown, ordinary soldier. Heroism is here exalted instead of any celebrated general in the army.

With Almighty God there is no distinction of race, color, language or position, for all are one in Christ Jesus. The nations are therefore today following in the footsteps of Christianity, glorifying men who are true and faithful, however humble they may be; rewarding men regardless of wealth, promotions or social distinction. Unknown men, well known by the heavenly Father, are recognized as brothers in the great family of the Infinite.

Abraham Lincoln, once an uneducated, unknown rail splitter, appearing last in the procession of humanity towards honorable distinction and earthly glory, became first in saving the Republic from dismemberment, becoming the liberator of one race and the unifier of another. He wears the brightest crown of American citizenship.

The natural man is inclined to highly regard the achievements of distinguished heroes, while the heavenly Father looks upon the heart, the desires and the intentions. Many will say "Lord, Lord, have we not prophesied in Thy Name and done many wonderful works?" while the answer will be "I never knew you," because of the selfish motives impelling you to service. Should we not seek the good of others, the glory of Christ's kingdom, regardless of our own advancement? Talents of mind or money have not moral significance; without love they will profit nothing. How many, therefore, of the first will stand among the last, and the last first! Gifts will not stand in comparison with goodness. How many people have lived a quiet life of patience, self denial and devotion, unknown to the public eye, but rewarded by Him Who seeth in secret. How many humble soldiers have laid their all upon the altar of sacrifice for their country and their God; they will be crowned by the righteous Judge at last.

Being Saved by Saving.—Daniel 12:3.

We are saved by faith in Jesus, but rewards are according to service. If we sow sparingly, we shall reap also sparingly. Every child of God may have an abundant entrance into the life eternal, or be saved so as by fire. Moses had respect unto the recompense of the reward, therefore he renounced Egypt for Christ. The greatest work of the Christian world is telling others of Jesus. This is our true ideal. Hitch your soul to a star by helping to save another soul. It is said that an old mountaineer always directed the stranger by saying, "Always take the upper turn in the road." So heavenly voices invite us to look up and lift up. As we see the resplendent gems studding the night with glory and hear them say "Come up higher, and shine among us forever," we reach out for another precious immortal to join us in the constellations of heaven for Jesus' sake, for his own sake and for your sake, whose reward shall be great.

Let us not be like those who may have crowns without a single star, but like those who have not a single star lacking in their crown. We shall not be like the unknown graves in a soldiers' cemetery, but well known, for each will shine with a luster all his own. Let us therefore run so that we may obtain an incorruptible crown, full of soul gems, growing brighter forever.

Walking in the Light.—1 John 1:7.

John's favorite words are Love, Life and Light. He speaks of God as dwelling in light. Jesus Christ calls Himself the Light. Men have been lights in the world—prophets, patriarchs, apostles, poets, sages—but their light has not been original; it has been derived from "the light that lighteth every man that cometh into the world."

To walk in the light is to live holily, to have fellowship with God. They who have fellowship with God have also fellowship with all others who walk in the light. This is the communion of saints. What is the ground of that communion? The fellowship of mystery, of suffering and of common citizenship. These things unite all Christians, says a modern teacher: salvation from a common peril and devotion to a common Friend.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Many religious enthusiasts make a mistake in talking too much to the galleries. They stress too much the appeal and exhortation to the unsaved. The great trouble is really with the professing Christians. If all that bear the name of Christ lived the Christlike life, it would be easy to win those outside the Churches. A few "wear the livery of Heaven to serve the devil in," but the great majority of delinquents just fail to do enough, fail to live up to their possibilities and fail to be sufficiently like Christ. Jesus found it thus in His day.

The Temple of Herod

John 2:13-25

The Jewish Church at the time of Jesus was a mere ritual, formally dedicated to God. The Temple and its sacrifices outwardly seemed to the worshippers all there was in religion. Reverence had died out of ceremonialism. Selfish interests had grown into worship. Money changers and butchers crowded into the "courts of the Lord's House" to do business for themselves.

The Temple of Herod, the third edition of the Temple of Solomon, had become "a house of merchandise." Solomon's Temple was built in seven years; but this temple had taken forty-six years, showing the half-heartedness of the builders. Secular motives had now entered so that the sacred place was made profane. Jesus made a scourge of small cords and drove out the cattle and sheep. He did not need to use the scourge on the men. They still had enough of human nature to appreciate the majesty and the righteousness of Jesus. "Take these things hence." This is "My Father's House."

The sinners pretended they were wronged; and they asked His credentials. "What sign showest Thou?" The policeman needs his star. Jesus Christ had His sign of authority. What He was doing continually was sign enough for those that could see. For the blind He prophesied His supreme sign, the resurrection the third day. Jesus might have retaliated and asked the vandals by what authority they used the Temple as a market place.

Jesus "Himself knew what was in man." The Temple had been degraded from being the House of Jehovah to become a house of man. The Pharisee in the Parable "Prayed with himself." Jesus taught that an outward Temple and an outward religion was not sufficient. Some teach in Christ's name, and pray, "Lord, Lord," but inwardly they are false and impure, playing into the hands of the devil.

Jesus still had faith in humanity. "Zeal for Thy house has eaten me up." Jesus still had confidence in religion. He cleansed the Temple. "Many believed on His name, beholding His signs which He did."

"The Teachers of Israel"

John 3:1-15

The "teachers of Israel" were "blind leaders of the blind." They did not even understand earthly things, much less spiritual things. They thought they understood how Moses raised the serpent in the wilderness and by this saved the people; but Jesus they failed utterly to understand, because He taught with a difference, not as the scribes, but with absolute authority.

Nicodemus was different. The Pharisees as a rule were case-hardened. Nicodemus was willing to learn from One who knew. He had heard about Jesus. Possibly he had seen something of what He was doing, and of His popularity. He was sincere enough to try to find out the truth about Him. Having saving common sense, he went to Jesus by night, that he might be sure before he made the break with his comrades and his Church. Well done, Nicodemus!

"We know that Thou art a teacher come from God." All the "teachers of Israel" knew this. Their prejudice and jealousy prevented them from acknowledging this. They hardened their hearts against Jesus. They tried to pervert everything that He said and did. They wrested the Gospel to their own destruction, and called Jesus "Beelzebub," "the prince of the devils!"

The teaching of Jesus was spiritual, in sharp contrast with the teaching of the Pharisees. Even Nicodemus was puzzled. "How born again?" He understood the birth of the body, possibly something about the new birth of the mind, but the birth of a new spirit within the soul was an unsolved problem. Jesus gave him this key, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

"The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh or whither it goeth; so is

everyone that is born of the Spirit." We believe many mysteries about the body without being able to tell how or where; so we know that we have a *New Spirit,* that of *Love.*

God's Judgment and Ours
John 3:16-21

God is continually judging, but condemning is His strange work. He did not send His Son into the world to condemn the world, but that the world thru Him might be saved. God's purposes for man are for his highest good. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." "*God is Love.*"

God's judgment is not arbitrary. It is always fair, just, merciful. In Jesus Christ He sets before men the human realization of what God wishes every man to become, the idealization of what is good and what is best, perfect manhood. The normal man will always approve such a life. If he fails against such a life, then he is insane spiritually, like the demoniac among the tombs. "This is the judgment that light is come into the world and men loved darkness rather than light."

"Because their works were evil." That is the secret of perverted minds and hearts. It was the secret of the antagonism of the Pharisee against Jesus. An African chief who had murdered many, said to the Missionary, "There is no resurrection. There cannot be any resurrection. There must not be." So the Pharisees hated the light, and called it darkness. "This man is a sinner."

"He that doeth the truth cometh to the light." Some are afraid of the Judgment, as if God could be unjust, or as if any mistake could be made. If we love the light, we will come to the light in the day of judgment, even if God were not there. We naturally turn to the sunrise.

Thus God's judgment is also our judgment. We judge ourselves. Some at present deceive themselves; but when the truth about them, the truth within them, is revealed, even they will see that God's judgment is right. They will grieve for their mistakes, their folly, their sin; but those that love the light and walk in the light in this mortal body, they will hail that day of perfect revelation, when it will be revealed to all that they are of God.

Christ Baptizing
John 3:22-36

"Jesus Himself baptized not, but His disciples" baptized for Him. He practised what is known as good leadership, by getting others to do the work which He wished done. If He had personally baptized then those thus baptized would afterwards have said that their baptism was better, more efficacious than that done by others. Jesus ever taught that it was not the personality of the administrant but the symbolism of the rite, that was effective.

John was baptizing in Aenon, while Jesus was baptizing in Judea. John's baptism was only a Jewish rite, in a transition period. Luke makes this plain in Acts 19; and Paul baptized again those that had received John's baptism. We are not told just the form of baptism used by Jesus and His disciples, but we know it pointed more directly to Jesus, and commended Jesus. "All men come to Him."

Christ's baptism was one of purifying. The Jews had many washings in connection with the Temple worship, and they indicated purifying. The disciples of John brought up this question and disputed with a Jew about purifying. Jesus taught that as water cleansed the body, so the Holy Spirit would cleanse the soul. The baptism by water was only a symbol, and worthless in itself.

Those accepting John's baptism became the followers of John; and those accepting Christ's baptism became followers of Jesus. This was the main distinction between the two baptisms administered simultaneously. Before Jesus left the earth He commanded that His baptism be administered in the name of the "Father and of the Son and of the Holy Spirit."

John told his disciples that he baptized only with water, but that Christ would baptize with the Holy Spirit, and with fire. (Matt. 3:11.) This was literally fulfilled on the day of Pentecost, and it is figuratively fulfilled today whenever the recipient of baptism dedicates his soul fully to Christ. "Ye shall receive power after that the Holy Spirit is come upon you." Our prayer should perpetually be, "Great God, baptize us with Thy Holy Spirit."

* * *

Evolution, if consistently believed, makes it impossible to believe the Bible.—*Huxley.*

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OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

It is a burning shame that the converted Heathen should be a better Christian than the average American. It is equally unfortunate that the spiritual atmosphere of the mission-house is better than the average American church. What is the reason? Where is the defect? The answer is, American Education.

Chapter 13—Martha Martin

MARTHA MARTIN was the daughter of a missionary still serving on the foreign field. She had first seen the light of day in that far-off country, and her early years were spent amidst those sordid surroundings. To her, however, they were scenes of interest and childlike satisfaction, for she knew no other. As the child of a white missionary among a people of other color, she was the center of almost an awestruck worship on the part of the natives; and every possible concession was made to her on the part of her parents and the other missionaries at the station.

No queen ever ruled a more acquiescent realm. Even the more hardened Pagans in the remote part of the heathen wilds paid as ready homage to the little girl in the mission-house as did the converts themselves. In fact, the curiosity of the unconverted, and the human touch of the little child, became the means through which much of the success of the mission arose. Never was there a more complete exemplification of the Scriptures that "A little child shall lead them."

The superiority of the home life of the mission-house was an example which impressed many a divine truth and moral precept upon the lowly conceptions of the darkened people who heretofore had found little to interest or awaken in them a conception of the Fatherhood of God.

The parents of Martha were a contrast of the two extremes of missionary thought which prevailed in the homeland, and which unfortunately had been transferred to the foreign soil to impede the progress of the Gospel. Mr. Martin was a consecrated and Godly man. He was a powerful student of the Scriptures; and as a result of his study, his Spiritual grasp of their teachings was masterful. His faith in their inspiration, his experimental tests of their truth, and his trust in God and confidence in his Christ, were unanswerable arguments for the verities of real religion.

He was a man of prayer—not of the reflexive kind—but the real variety which unwaveringly knows Jehovah as a prayer-hearing and a prayer-answering power: One who can work out from the superhuman into the human, from the supernatural into the natural, and from the heavenly into the earthly—a real, miracle-working God.

As a missionary he was one who had a real message to carry to heathen lands. The Word of the Lord was a sword of spiritual power to him, and he never had to waste energies and weaken influence by explaining that portions of God's Word must be eliminated to fit into weakening philosophies.

What progress can a missionary expect if the Book he takes to the Heathen as his chart and guide must be revised and apologized for? No wonder that the efforts of Mr. Martin were crowned with fruits, and that his converts became a mighty force to combat the ranks of sin.

Mrs. Martin was another type. She had been reared in a home of nominal religious influences, and had clear-cut ideals of moral attitudes and formal religious fitness. The Bible to her was not *the* Revelation of God, but an unsurpassed collection of the best moral teachings of many ages, and a possible record of *some* of the Divine teachings. As a young girl she had won several prizes for regularity in attendance at Sunday school, and her keen intellect led to her appointment as a teacher. Her originality of method and intellectual grasp of the lessons marked her as a very efficient teacher in her way. But no one could ever explain why the class of girls she taught had never reached the expected status of Christian character. In fact, few of them ever became affiliated with the church, and those who did were quite content to drift through life as lukewarm Christians. The teachings of the Bible as little more than mere literature is not likely to impress any great responsibility concerning spiritual truth.

In college, she became a leader of the Volun-

teer Mission Band. Her knowledge of the details of mission work and its organization was phenomenal. She was an omnivorous reader of missionary literature, and became an acknowledged authority concerning interdenominational fields and their work. She guardedly derided her particular denomination for its "narrowness," as she expressed it; and declared that its mission work ought to be less concerned in religious doctrine, and more concerned with moral and social efforts at uplift. In fact, as she approached the time when she was qualified to go to the foreign field, she began a correspondence with the officers of a Board other than her own denomination; and was in line for an early appointment by them. She declared this move on her part was to rebuke denominationalism and free her from "denominational narrowness," since she would be a member of one denomination and serving under another.

It was at this stage that she went as a delegate from her college to a great conference of missionary workers; and there she met Mr. Martin for the first time. He was a zealous volunteer, a member of her own denomination, and already under appointment to the foreign field. Their acquaintance progressed so rapidly after this, and her admiration of his intellectuality and spirituality so great, that they were married shortly before he was to sail, and the two went together to the foreign land.

Her gifts, such as they were, were largely of the kind he lacked, and the marriage proved a happy one in many respects. Their mission throve amazingly. Although she chafed under the strict denominational loyalty which he insisted on, still her power to do any harm was curbed. He insisted that if his denominational tenets were right and true in America, they must be just as true elsewhere in the world; and that so long as he held to them, and the denomination supported his work, he would honestly stand for them. She often tired of denominational distinctions and advised him to preach and teach less religion and depend largely upon instilling a few needed moral axioms and work more along the line of social organization and accepted social methods. She failed to realize that the religious impulse behind these mere evident surface affairs was the unseen power which alone made them possible. But he remained loyal, and thus met with success and gained great victories.

As Martha grew up, her parents and other mission workers helped in her education, so that at an early age she was about prepared for college. In fact, correspondence by her father with the church college which was his own Alma Mater, brought the concession that with the exception of a few courses which might be worked off by sub-freshman tutors, she could enter upon the pursuit of her college course. So a leave of absence of a year was granted the mother, that she might accompany her daughter to the American college selected, and remain with her until she was fully launched upon her course. The Board arranged also that the mother, while thus employed, should lecture in various churches and consult with missionary societies and committees.

Upon reaching America, Mrs. Martin took the control of her daughter's education into her own hands. She was bitterly opposed to having her trained in a church college. She reasoned that she already had too much religious education, and ought to counterbalance it by studying such subjects, and being under influences which would bring her into contact with other avenues of knowledge. She was not original in this attitude, for some such reasoning has been heard in other instances. It is remarkable how alarmed some people are that they or theirs will have a plethora of religion and religious influences.

So, for this reason, she decided that Martha should study at some socially accredited girls' school for two years and then enter West Hill university or other secular university of recognized standing to complete her course. In this she found ready aid on the part of a brother who secured a scholarship in a girls' school near his home. In due time Martha became a student there. As Mrs. Martin made her home with this brother for a time, she was in close touch with her daughter. It seemed like an ideal disposition of the matter, on its face. All except the father were highly pleased with the arrangement; and he was too far away to interfere with it in any way.

Now, as it happened, this particular school was one of age and prestige. It had been founded in the years gone by, when it was held that a girl's studies should be decidedly different from the ones pursued by young men, and since only the so-called best classes patronized it, the school was both ultra-feminine and super-aristocratic. As much attention was devoted to teaching dancing and the social customs and practices of high society, as in teaching French.

In fact, the instructor in the various dances, social, folk-lore and otherwise, was the most highly paid member of the faculty, and had studied under some of the most famous of her cult in Europe as well as in America. Her

skill in toe dancing, the serpentine and others of similar nature were quite suggestive of a chapter of her past that was not written up in the catalogue.

Of course she did not teach these latter accomplishments as a part of the recognized course of instruction, but more than one of the girls found her willing to teach them all too much of dances taboo in better society, at private confidential affairs in their own rooms, when such surreptitious affairs were unreported.

The whole spirit of the school was frivolous and light to the extreme. Still the regular studies were well-taught and such rigid exactions maintained that full credit was extended by every institution of higher learning in the land. Boynton's graduates were sought and welcomed by all.

And thus in due time Martha had reached Ivy Hall after a two years' sojourn at Boynton's. She was a Junior in good standing at the time Helen entered as a Freshman. It was natural that the two should be attracted to each other; their attitudes toward the world were alike, since the outlook of Helen's father and Martha's mother had produced the same sentiments concerning life in the character of the two daughters. It is true that Mrs. Martin was a skilled worker in church and religious up-building, while Mr. Barnes was merely financially interested in such work. Still, the fruitage of the two sowings was the same, and the two girls found in each other congenial traits and a deep friendship.

Martha naturally absorbed the spirit of Boynton's and revelled in the practices of the university lighter set. Doubtless her mother would have been shocked sincerely and deeply disappointed had she known the extent to which Martha had drifted. But she was far away and unable to counsel her daughter—a condition which the girl was too well inclined to profit by. A girl may be thrown without harm upon our social world, if she has proper oversight and counsel, provided she has had trained into her growing years the maidenly virtues and modesty which are in themselves a protection. But a girl without either the oversight or the training is not likely to proceed unharmed along the path beset with the pitfalls and dangers rampant at West Hill.

And so Martha had reached her limit—a spoiled child, a pampered daughter, a purposeless schoolgirl, and finally an unguarded student in a university where only nominal oversight existed. The spiritual teachings of a Godly father seemed like a childish dream of the impossible land of long ago—echoes of a dream beyond the sea. Her American experiences had been among those who had no religious convictions and apart from such experiences. Here in a company of young people so intensely materialistic and pleasure crazed, she floated with the current; unsalvaged jetsome, the very froth of its secret eddies. When her conscience faced her with the life she led—as it sometimes did—she sought a retreat in the narcotizing cup, and through its mystic surcease, sank more readily into the black clutches of sin.

Afterwards a broken-hearted man went down in sorrow to his grave in a distant land, stabbed to the heart by the blasted character of his only daughter. And the refrain of his death agonies were the purposeless words, "Why has God helped me to win the souls of a myriad of Heathen, but permitted the loss of the soul of my own precious daughter?" But God was innocent. It was not his doings nor with the consent of his heart. Christ wept at the ruin of the fair human soul as deeply as did the father.

No, it was not God's neglect nor the father's fault. It was but the reaping of what an unwise mother had sowed. God will not assume the responsibility for our neglect. Prayer to be relieved of our duty is an unanswered prayer. Satan is no respecter of persons. He ruins all who deliver themselves into his hands. And Martha had turned from God unto the ways of Satan.

It is a burning shame that the converted Heathen should be a better Christian than the average American. It is equally unfortunate that the spiritual atmosphere of the mission-house is better than the average American church. What is the reason? Where is the defect? The answer is, American Education.

Our educational institutions are taking the pure spiritual-minded child from our homes, and educating him away from God, and faith in His Revelation. It is displacing the Christian teaching with scientific speculation and half-truth until there is no longer an incentive to live anything but a selfish life. It is answerable for the deterioration of such as Martha Martin and Helen Barnes.

Here and there, far-seeing men are realizing this evil influence and taking steps to overcome it. But unlss Americans bestir themselves, Pagan education will spell the downfall of American religion and the torch of Christianity will desert our shores to rally for a last stand in Heathen missions. Shall civilization

go down in the crash, and the deterioration of the human race go on until the futility of such living must prove its inadequacy? And then must we return to God and begin another age-long journey toward His truth and light? But even the spiritual plane of converted Heathenism is also doomed unless a stand is taken against transplanting the deteriorating philosophies of American education to the missions. Nature and human philosophy are poor foundations for erecting a spiritual structure that shall survive the storms of time.

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Science, Reason and Religion Speaks to Osborn

ANOTHER book by Henry Fairfield Osborn has just come from the press at this writing (October 8th). As soon as we were apprised of its publication, we sent for it, determined to keep up with the latest output on the subject of evolution, whether pro or con. The book is entitled "Evolution and Religion in Education." It is published by Charles Scribner's Sons, New York.

Let us be fair to Dr. Osborn. He is a strong advocate of morality and religion. He is not an atheist or a materialist or a mechanist. Indeed, he calls the advocates of materialism on the carpet and rebukes them quite sharply, and even says that their day is practically past and their philosophy outmoded (pp. 54-59).

It is a mistake to dub all evolutionists atheists and materialists. The cause of truth and religion is not furthered by making so sweeping a charge. In his way Osborn is quite religious and believes in God. While the religion he advocates is far from full-toned Biblical religion, and is founded on, and moulded much more by, evolution than by the Bible, yet it must be admitted that he believes in a personal God, who uses evolution as His *modus operandi* in developing the cosmos. Besides Osborn, the following outstanding protagonists of evolution believe in God and religion, and would rightly deny the charge of atheism: Le Conte, Vernon Kellogg, J. Arthur Thomson, H. H. Lane, the Coulters, Marshall Dawson, Conklin, John E. Boodin and Henry H. Newman. Of course, others might be included in this list.

Perhaps some over-zealous persons may think it poor policy on our part to make the foregoing statements. Our reply is, we are more anxious to be frank and tell the whole truth than to win a victory in an argument by suppressing a part of the truth. The facts in the case are these: some evolutionists are theists, and therefore hold to a form of religion, though it is not the plenary religion of Christ and the Bible, but a religion that is based on and moulded by the theory of evolution. But among all these advocates of theistic evolution, we do not know *one* who does not reject what is called the "literalistic" interpretation of the Bible, and some of them scoff at it. Osborn is one of these. Thus they want to be called Christians, but they "fix up" Christianity to suit themselves, instead of deriving it from the Bible, which is the only source-book for Christianity. We believe that we have here made a statement of the actual facts in the case.

But we want to tell the whole truth. The evolution theory seems to have a *tendency* to lead its devotees into agnosticism, if not into outright atheism. The latest testimony that we can find from Darwin, in his "Life and Letters," edited by his son, is that he wanted to be classed as an agnostic. Huxley was a professed agnostic, and coined for us the word "agnosticism." .. Spencer ..was ..no ..less ..pronounced in his doctrine of the "Inscrutable Power." These men are the most outstanding founders of evolution.

But many evolutionists became or have become out-and-out atheists. In Germany there were Haeckel, Vogt and Feuerbach; in England are Joseph McCabe and most of the adherents of the Rationalistic Press Association, evolutionists to the last man, their principles being professedly based on Darwinism: here in America we may mention James H. Leuba, John Dewey, the whole Haldeman-Julius outfit, and the publishers, editors and contributors connected with "The Truth-Seeker." Indeed, practically all the infidels, agnostics, atheists and materialists are ardent champions of evolution.

Thus there seems to be something about evolution that makes it go easily with atheism and infidelity. On the other hand, we do not

know an advocate of creationism who is not an ardent theist, and we doubt whether one could be found who does not accept the Bible at its honest face value and Jesus Christ as the incarnate Son of God and Redeemer of the world.

Now, Dr. Osborn voluntarily aligns himself with the theistic evolutionists. And we shall accept him at his own estimate. However, when he tries to make us believe that the materialistic views have practically passed, he proves that he has not read books on all sides of the question. Just a little while ago Joseph McCabe—outstanding as a British evolutionist—published an article in an American magazine on "The Cowardice of American Scientists," in which he roundly scored men like Vernon Kellogg, Sir Oliver Lodge, Professor Millikan, Loyd Morgan, J. Arthur Thomson and Dr. Osborn himself, for their cowardice in refusing to carry their evolution theory to its logical conclusion of pure materialism. In another editorial we give the disheartening statement of Professor Parshley.

But now to Dr. Osborn's last book. Let it be understood that we have not overlooked the good things in this production. Dr. Osborn is an accomplished scientist, and has made much original research in his chosen field. We do not for a moment question any of his facts. As long as he stays in the purely scientific field, he is both admirable and reliable.

When he tries to draw logical inferences, however, he fails dismally. Over and over again he commits the logical fallacy of begging the question instead of bringing forth the proof. He is much more dogmatic than logical. He fails to distinguish empirical data and the guesses of speculation. Moreover, sorry as we are to say it, with him his theory has become so much of an obsession that he manipulates history in its interest instead of viewing it in its objective reality. He can see nothing in a detached way, but only through the colored glasses of his speculative theory. Let us try to prove these assertions on a number of points.

We begin by noting his attitude toward the Bible. On pages 8 and 9 he passes severe criticism on Sir Oliver Cromwell and the Puritans. We give the gist of what he says. They "fairly stifled" free investigation in geology, palaeontology and biology "with Biblical literalism." Scientific data "were forgotten in textual adherence to the first chapter of Genesis." Yes, men like the great and good Sedgewick, Buckland and Owen becoming "evasive and insincere," were obliged "to crib, cabin, and confine their thought . . . within the confines set by the books of Moses, and even by the chronology of Archbisop Ussher." Then he sets up in contrast the great, emancipating work of Darwin.

Yet Darwin, once a believer in the Bible literally accepted, became an infidel respecting the Bible and an agnostic respecting God as the result of his adoption of the theory of evolution! Moreover, is not the literal interpretation of the Bible (or any other historical book) the only *honest* interpretation? Is it right to warp and twist any writer's language to make it mean just what you want it to mean. And still more, if the Bible is so unreliable in its teaching about natural things, how can it be trusted when it deals with ethical and spiritual matters? This is especially significant when we remember that the God of the Bible is everywhere represented as the God of the natural cosmos. Let us have honest exegesis of the Bible, not subjective eisegesis.

Note this (p. 12): "The fundamentalist movement, on the other hand, sought to re-establish the Biblical literalism of the time of Cromwell, Milton and the Puritans, which had been totally routed during the nineteenth century."

"Let patience have her perfect work" (James 1:4). We fear that the above statement indicates a lack of accurate knowledge. The literal interpretation of the Bible was not "re-established" by the fundamentalists. It has come down to the present generation in historical continuity through the ages. Its history is unbroken. The literal interpreters are in the prophetic and apostolic succession. Millions of Christians who know little of Cromwell, Milton and the Puritans accept the Bible today at its honest face value, and other millions have accepted it in that way throughout the centuries. And that literal view of the Bible was *not* "totally routed in the nineteenth century." The plain historical fact is that the mythical and allegorical methods of treating the Bible, so much in vogue today, are recrudescences of past-century methods. The allegorical method runs back to the days of Origen (185-254 A. D.). We must positively deny that orthodox believers get their theology from Cromwell or Milton; they get it from the direct study of the Bible. Very few of them ever read Milton, and none of them accept his poetical speculations that go beyond the plain Biblical teaching. We challenge any one to find a single orthodox Christian who takes his theology from Milton's Paradise Lost. Dr. Osborn, we regret to have to say, sadly misunderstands the position of

evangelical Christians. He seldom represents their views correctly.

We turn to some of Dr. Osborn's frank concessions. On page 19 he quotes the following, with apparent approval, from Professor Alfred North Whitehead, whose book, "Science and the Modern World," is attracting a good deal of attention just now: "Science is even more changable than theology. No man of science could subscribe without qualification to Galileo's beliefs, or to Newton's beliefs, or to all his own scientific beliefs of ten years ago."

That being true, why should we throw overboard our belief in the plenary inspiration of the Bible, which has come down to us through the centuries, for the ever-changing theories of the speculative scientists? But we gladly approve of what our author says (pp. 20-22) on "spiritual versus mechanistic forces." But when (p. 23) he exclaims, "Why seek to defend a well-established law of nature?" (meaning evolution), he again begs the question, a logical fallacy which he repeatedly commits in all his polemical writings. Any one who reads widely knows that today evolution needs very much to be defended. Is not Dr. Osborn aware of the numerous books recently issued against that theory. Then our author speaks about "the attacks of those who would make religion the consort of ignorance instead of learning." That is both wrong and boastful—wrong, because there are no such people as he lambasts; boastful, because it implies that other people are "ignorant," while he is the paragon of "learning." This charge of "ignorance" has become stale. It is the *cheap* way of conducting a debate.

This boast of great learning cannot be made good, whoever makes it, for all of us know all too little. "Oh, why should the spirit of mortal be proud?" sings the poet. We will show even Dr. Osborn's limitations. On page 31 he repeats verbatim what he said a couple of years ago regarding Dr. McCosh's being an evolutionist. But during that interval Dr. Charles B. McMullen, Ph. D., a scientist and a logician, proved this interpretation of McCosh to be wrong. Dr. McMullen's excellent book, "The Logic of Evolution," was published in 1925, at least a year before the issue of Dr. Osborn's last book. But he takes no note of McMullen's criticisms. The present writer also, in the BIBLE CHAMPION for May, 1926 (first article), pointed out clearly that Dr. McCosh, taken by his own statements, was a creationist, and used the term "evolution" in an elastic sense.

But, of course, it seems that the evolutionists do not read widely, in spite of all their claims about learning. Dr. Osborn's case may be like that of another well-known advocate of evolution, who also lays claim to vast learning, but who wrote us a very sharp letter recently, saying that, until some one showed him the CHAMPION for October (1926), he had "never seen any evidence or even heard of the existence of" this journal! Yet the CHAMPION has been right in the midst of the conflict for quite a number of years. We have ourselves received letters from readers of this magazine, not only from all parts of the United States, but from many places in Canada, from England, France, Germany, Italy, South Africa, Australia and New Zealand. Yet "learned" men, who feel competent to pronounce judgment on the issues now before the world, have never even heard of its existence! We beg pardon if this sounds a little sarcastic, but it seems to be deserved.

In Dr. Osborn's Bibliography (latter part of his book) he cites forty-one titles (we think we have counted them correctly), including most, if not all, of his own books. Among anti-evolution books he cites only two articles by Mr. Bryan, published in one newspaper and one magazine, and Louis T. More's "The Dogma of Evolution." That is all. The rest of the forty-one are all in favor of evolution. Even Dr. More's book is not wholly anti-evolution, although it gives crushing arguments against the theory. Dr. Osborn does not even mention Mr. Bryan's books and pamphlets against evolution. He fails to cite a single one of the following anti-evolution works: O'Toole's "The Case Against Evolution"; Price's "The Phanton of Organic Evolution"; Fairhurst's "Theistic Evolution"; Morton's "The Bankruptcy of Evolution"; McMullen's "The Logic of Evolution"; Zerbe's "Christianity and False Evolutionism" and "Evolution in a Nutshell"; Allen's "Evolution in thhe Balances"; Schoeler's small but powerful book, "The Truth About Evolution"; and, not to be too modest, Keyser's "The Problem of Origins." Nor is there any evidence in Osborn's volume that he has read any of these books, for he makes no attempt to answer any of their arguments. This is severe, but it is deserved, and yet is said without anger.

On the other hand, read the above-named volumes against evolution, and note how well all the authors are read up on the side of evolution. On every page they show that they have gone directly to the works of the pro-

tagonists of evolution. They prove that they are not afraid to read both sides of the question at issue.

Dr. Osborn's attempt to put St. Augustine on the side of evolution (pp. 36, 37) has been shown to be wrong, but we cannot just now recall the article in which this was done. At all events, Dr. Osborn tries to make Augustine a screen behind which he (Osborn) can say to all people, "Leave nature to the naturalists." Which means that all others must "keep off the grass." At the same time "the naturalists" make free to speak with authority on questions of religion and theology.

On page 33 our author makes this ultra statement—evolution "is the most firmly established truth in the natural universe"; and puts it in Italics. Such a statement is not worthy of refutation. On the same page and the next he tries to show that the Bible is mistaken on six different points, and says that they indicate "the preconceptions of man in his ignorance." While in some of these cases he carricatures the Bible, yet we should like to know what kind of a book for religion such a blundering book must be. Cannot everybody see that the evolutionists, every one of them, discredit and undermine the Bible, and hence discredit and undermine vital Christianity itself? Did not our Lord and Saviour place His divine stamp and seal on the Old Testament?

In his books and articles the present writer has often shown the contradiction in terms and thought of the phrase "creative evolution." Dr. Osborn goes on repeating it. He says (p. 48) that evolution is "a continuous creation of life." This is inaccurate. Life now-a-days always comes from antecedent life, as our author himself says elsewhere; therefore all life today is the result of development, not of creation. The term creation means the bringing into existence of some entity that did not previously exist. The origination of matter, force, life and mind—that is creation, not evolution. Note the confusion of thought here (p. 49): "The creative evolution process consists of the incessant creation of new forms and combinations of energy," etc. Given the original germ-plasms, which must have been created, the "new forms and combinations of energy" are produced, not by new acts of creation, but by the processes of development. When a chick grows from an egg, it is not creation, but a development into a new form.

Attend to this (p. 49): "The creation of new powers and faculties, especially of the human mind and spirit, is the most difficult to comprehend—in fact, the incomprehensible part—of the whole process."

This is true if evolution is the method. But how could mind evolve out of matter? It could not. Every law of the universe runs up squarely against the doctrine of getting something out of nothing or a higher entity out of an entity of a lower grade. But we are glad to say that the Biblical doctrine of the creation of the mind in the divine image is no puzzle whatever, but rational and satisfying.

Listen again (p. 51), speaking of the intellectual Cro-Magnon man: "The creation of this man of a high order, with his moral, spiritual and intellectual powers, is utterly incompresensible as purely a process of the survival of the fittest."

We reply: If the Cro-Magnon man was really a man of so high an order, the doctrine of the creation of the first man in the divine image presents no "incomprehensible" problem. Note how all through Dr. Osborn identifies "creation" and "evolution," as if they meant the same thing. Just try to think it through: how could evolution "create" anything? Wherever any new entity or principle or force comes into existence, it can be explained only as an act of divine creation, not as a process of evolution. When something has been created, and in its very creation has been endued with the needed potentialities for the purpose, it may develop into new forms, as for example, the apple-seed into an apple-tree. That, however, is *growth* or *development,* and neither creation nor evolution.

In many places Dr. Osborn shows that he does not accept the doctrine of creation in its Biblical or Christian sense. The fact is, he blurs the meaning of the word. For example, speaking of creation, he says (p. 216): "Not *creatio ex nihilo,* in the one-time theologic sense of creation out of nothing, but in the sense of new forms, qualities, and potencies arising out of pre-existing material."

But that is not "creation" at all. That is development. Whence came the pre-existing material is the crucial question? The bringing of the original material into existence, and at the same time enduing it with the necessary potencies for its subsequent development—that is creation. Development may bring new forms into existence, but it can create no new entity or force or quality; it can only unfold potentialities which are inherent. Therefore the Osbornian combination," creative evolution," is a contradiction, an impossibility. Sometimes in the intellectual sphere we speak of men doing "creative" work, by which we

mean *original* work, but the term "creative" cannot be used in that way in the physical realm.

Osborn sooner or later gives his theory away. This is because he is both honest and illogical—not an infrequent combination. After referring to "the living primates" (p. 50), he speaks of "those *as yet entirely unknown primates* of the Tertiary period from which we are descended." Ponder that for a moment. If they are "as yet entirely unknown," how can anybody know that "we are descended" from them?

As he has often done in other connections, Dr. Osborn here lauds the Cro-Magnon race to the skies; yet they existed from 25,000 to 40,000 years ago (p. 52). "Judging from the size and form of the brain of the Cro-Magnon youth, I believe that they could enter any branch of the intellectual life of today on equal, if not superior, terms."

Of course, that statement is a fatal count against evolution. Elsewhere in his book our author praises the high morals and religion of the Cro-Magnons; yet in other writings he tells us that, when they entered central Europe where they found the Neanderthal tribes, they proceeded to slaughter them and exterminated them root and branch. The Cro-Magnon folks, therefore, could hardly be said to have been created in the image of God.

"The men who wrote the epics of Homer had barely emerged from the northern forests," says Osborn. That gives another *coup de grace* to evolution. Observe again (p. 54): . . . "The origin of the soul of man is more of a mystery than ever." Oh, no! It is no difficulty for the creationist (Gen. 1:26, 27). "All we know," our dogmatist proceeds, "is that the soul did not originate in an instant of time, as Bryan believes." How does Osborn "know" that? We deny that he knows it, or that anybody else on this planet knows it.

Asseverations like this make one weary (p. 56): "Human reason in the '70's, after having been kept indoors by the theologians for nearly ten centuries," etc. Ponder that foolish statement, all of you people who have even a passing acquaintance with the great works of Anselm, Bernard of Clairvaux, Thomas Aquinas, Venerable Bede, Luther, Melanchthon, Calvin, Knox, Paley, Horne, Whateley, Chalmers, Guthrie, Christlieb, Luthardt, and a whole galaxy of others.

"Nature is the oldest and wisest instructor of both minds and morals" (p. 60). Thus the testimony of nature is placed above the direct revelation in the Bible; also above Christ. The truth is, if you want to know about material things, go to nature; if you want to know the highest standard of morality, go to the Bible. If nature were the best instructor, the heathen ought to have reached the highest practices.

Our evolutionist belauds both Dean Inge (p. 67) and Canon Barnes (pp. 79, 80), both of whom are well-known liberalists who hack the Bible to pieces. The theistic evolutionists to a man side in with the dissectors of the Bible.

For all that Dr. Osborn says in Chapter IV against mechanism and materialism we praise him and are thankful, just as we are for the good and strong things he says in favor of personalism in philosophy and a personal God in religion. He has a brief section on "The Failure of Pure Mechanism." It is brief, but good. He sides with the personalism of Morgan against the mechanistic views of Huxley. For this, too, we are glad. All we have to say is, the God of Osborn is not the God of the Bible who revealed Himself supernaturally to the prophets and apostles and whose eternal Son became incarnate by a supernatural act in order to save the world from sin. The God invented by the evolutionists is a very different being from the Christian God, the God of the Holy Scriptures.

It is hard to know what to think of such a representation of Mr. Bryan as the following (pp. 95, 96): "He presents the gospel to thousands of Americans all over the land who are convinced by his sermons that there is some antagonism between the Creator and His creation, between God and nature." Oh, no! Mr. Bryan never taught such doctrine, never thought of teaching it. We hardly know what to think of the psychology of a scientific man who could even imagine such a travesty of Mr. Bryan's views. Mr. Bryan believed God created the universe; and that, therefore, no conflict could exist between Him and His creation.

Here is more of the same kind of strange reasoning in regard to the Scopes trial. Osborn says the effect of the Tennessee bill against the teaching of evolution is "that the Truth must not be taught in the schools of the State" (p. 96): "that teachers in the schools of Tennessee should be compelled to deny the truths taught by nature, or lose their means of livelihood," etc.

Here again our author is mistaken. His fallacy once again is that of begging the question. The Tennessee law does not forbid the teaching of "the truth"; it forbids the teaching of *evolution;* and the very question at issue is whether evolution is the truth or not. We

repeat that the sole object of the Tennessee law is to prevent tax-supported teachers from *forcing* evolution upon the children and youth of that State. Few, if any, Christian people desire to *force* Christianity upon people who do not want it, although Christians are firmly persuaded that Christianity is the truth.

More strange reasoning follows. Over and over again Dr. Osborn declares that man is not the descendant of any modern ape, as if all the world did not know that this is the latest claim of the evolutionists. On page 141, however, he evidently over-states the case when he says that "no existing form of anthropoid ape is even remotely related to the stock which has given rise to man." How can that be when all the evolutionists tell us that man and the apes descended from the same "stock"? On a previous page (121) he says that, "after the long travail of at least a million centuries," "the remote and humble ancestors" of the Primates appeared. The Primates are the anthropoid apes and man, and all of them came up from the same stock. Yet (as quoted above) he says that man's stock and the apes' stock are not "even closely related." On page 122 he declares of us human beings "that we too have ascended from lowlier ancestors, not wholly dissimilar from, but never identical with, other Primates, to which we feel ourselves proudly superior." Then he adds: "Let us regard them as our 'poor relations,' if we will; they are none the less of the same handiwork as ourselves." Therefore it appears that, after all, man and the anthropoid apes are more than "remotely related." Moreover, if both men and apes came up from the same stock, then man is the scion of animals still lower in the scale than the apes and monkeys. The present theory is just as repulsive as its predescessor was.

Our author stoutly asserts time and again that evolution is firmly established; there can be no doubt about; no guessing." Yet he says that the Primates first appeared "among the mammals after a long travail of at least a million centuries." Is not that guessing? What mortal can tell what took place so long ago? A million centuries—how long would that be? One billion years; in figures—1,000,000,000! Can any man bandy time about like that, and then consistently deny that he is guessing?

According to our author, evolution is to be taught in a subtle way to the children and youth. He says "gradually" (p. 164). Even the word "evolution" should not be used.

To this method of sly, cryptic inoculation we object. Be open and frank, whatever you teach. Do not use the insinuating methods of the schemer. In teaching Christianity we frankly tell the children, as soon as they are at all able to understand, that God created them and the world; that Christ came to save the race of sinners; that the Bible is God's Word in which He tells us these important truths. That is the open and honest way.

In Chapter IX our author assumes the role of the theologian, and wants a "simple, elemental, and more or less primitive" religion introduced into the educational *regime* of our country—a religion "in which all men, except those who persuade themselves that they are atheists, agree." This is to include Jew, Mohammedans, Christians, etc. We would like to ask Dr. Osborn whether he thinks that such a mixture as he proposes would be the Christian religion, the religion of the Lord Jesus Christ, who came into the world to save sinners, and who expressly said: "I am the way and the truth and the life; no man cometh unto the Father but by me." Thus we see that, when the scientist proclaims that evolution and religion are in perfect agreement, he does not mean the Christian religion. He means a religion which he has himself fixed up to suit his evolutionist's winding and inconsequential theory. But we are weary trying to follow the mode of reasoning, and we fear our readers are actually jaded.

* * *

Sir Charles Wakefield, Lord Mayor of London, at an annual meeting of the Bible League made this powerful plea for a revival of Bible study: There probably never was a time in the history of the world when reverence for and study of the Holy Word were more called for than at this supreme moment in the destiny of the nation. I think we have been too prone in the past to allow modern criticism to whittle away our belief in and therefore our reverence for the great leading tenets of the Christian faith, with the result that we have become lax and indifferent, and we now tolerate and condone specious doubts and the putting forward of plausible difficulties with regard to the Scriptures which in our childhood would have been treated as mortal sin. Let us hope that we may return to a greater reverence for the Word of God than has of late been prevalent, ad that, in a humbler and more chastened and contrite spirit, the revival of studious interest in the Holy Scriptures may tend to soften all the asperities which the war has raised.

"The Man Nobody Knows"

THE above caption is the title of a book by Bruce Barton, as our readers are well aware, for it is not a new book. "The Man Nobody Knows." Well! if *nobody* knows Him, Bruce Barton does not know Him; and so why does he write a book about Him? Thus you see that the author puts a contradiction into the very title of his book. If Mr. Barton knows Jesus, then somebody must know Him. Are people likely to have confidence in an author whose very book-title is an absurdity?

Yet it is wonderful how effusive many of the liberalists have been in their praise of this book. Their eulogiums have been almost fulsome. It seems that they prefer a Jesus of human invention and speculation to the Jesus who is clearly pictured in the gospels and epistles and apocalypse. The more human and the less divine they can make Him, the more they prize Him. The spirit of rationalism always becomes fascinated with the concoctions of its own proud intellectuality.

The author's sub-title, "A Discovery of the Real Jesus," is also a misstatement. The Jesus portrayed by Mr. Barton is not "the real Jesus," not the Jesus of the New Testament. He is a strange character conceived by the perfervid imagination of Mr. Barton. Is "the real Jesus" a human invention of the year 1925? If so, for nearly nineteen centuries the world has not known "the real Jesus." Is that true? Did not Augustine, who was so marvelously converted and saved from a life of sin, know the real Jesus? If not, who was the being who led him from darkness to light and from the power of Satan unto God? Did not Luther know the real Jesus? If not, how will you account for his experience when he leaped to his feet a saved man through faith in Jesus Christ? Who was the Jesus who saved John Newton, John Bunyan, Rowland Hill, Charles Spurgeon and Phillips Brooks?

Were all these saintly men, and millions more, who experienced the saving power of Jesus Christ, enveloped in darkness, after all, because they had not "discovered the real Jesus?" Surely a discriminating reviewer of Mr. Barton's book is right when he calls his title an "over-pretentious title." We would be tempted to say it is a presumptuous and boastful title, taken in connection with the sub-title. Think of this impossible combination, "The Man Nobody Knows" and "A Discovery of the Real Jesus." One would think the author himself would have immediately seen the paradox.

Surely the Modernists who have given this book such effusive and profusive laudation have not exercised due discrimination. They seem to give uncritical praise to anything that has the modernistic hall-marks. However, we find a really judicial review of the book by Dr. Benjamin F. Paist in *The Princeton Theological Review* for October, 1926. We wish everybody could read it. Here is what we regard as the true measurement of the book in question:

"What Mr. Barton has done is to dress up a more or less imaginary and distorted Jesus in the realistic garb of the modern reporter's terminology. By so doing he has made a vivid picture, but a wholly misleading one. Jesus is represented as the Executive, the Outdoor Man, the Sociable Man, the Founder of Modern Business, and the Master. Two chapters give His methods and advertisements."

Dr. Paist goes through the book and convicts the author of "repeated exaggeration and overstatement." For example, Mr. Barton represents Christ as stern at first, like John the Baptist, but as gradually becoming more tender and palliative. The exact opposite is the case. Christ is also represented by Mr. Barton as practically saying, "creeds unimportant," whereas He required His apostles to say specifically who He was, and when Peter announced his creed, "Thou art the Christ, the Son of the living God," Jesus commended him by saying that God had revealed the blessed fact to him. We grow weary of the Modernists' constant effort to align Jesus with themselves, whereas He does not belong to their genus at all.

With all Mr. Barton's contempt for theology, he has a theology of his own. One of his tenets is that Christ's consciousness of His Deity came to Him in the solitude of nature. Another is that Christ gave a different interpretation to His miracles from that of His followers. Thus, as Dr. Paist shows, Mr. Barton has a theology of his own. However, it is not a Biblical theology, but a "temperamental theology."

In his attempt to modernize Christ, our author seems to have overlooked the truly vital and fundamental things in the mission and work of our Lord. He makes too much of things that are only peripheral in His life, and either skips or skims over the things that are central and basic. Who that has ever studied

the life of Christ as it is pictured in the New Testament would think that His chief work was that of an outdoor man, a social star, an advertising genius, or a keen business man? Here Dr. Paist's remarks are right to the point:

"All this may be very novel and interesting, and harmless as long as it adheres strictly to fact. But it is not the big thing about Jesus. It is of little moment whether Jesus ever laughed or not. By their silence the evangelists may have so regarded it. But Christ's command to repent, His instructions given to His disciples, His teaching with regard to Himself and the kingdom of God, His Deity, His sacrificial atonement, His resurrection from the dead, and His return to judge the world, these are the big things that constitute the real Jesus of the New Testament; so much so that any other Jesus is unreal and hopelessly inadequate. It is here that this book (Mr. Barton's) breaks down. Over-concerned with the niceties and pleasantries of Christ's social life, it misses that for which He really lived and died."

Other defects of the book are these: The author does not present Christ as the Saviour from sin; John's description of Him as "the Lamb of God" is scoffed at as too sissified; the vicarious atonement is caricatured; the miracles may be accepted or rejected as you choose; our Lord's miraculous conception and virgin birth are discredited.

The delineation of Christ in the New Testament is so clear that many millions of people have known Him in the past, and many millions know Him today. Yes, in all essential matters they know Him; and they know Him truly by the testimony of Scripture and their own rich experience of His saving power and grace. They have not had to invent Him, or fix Him up in a garb of their own poor devising. While by further progress in grace they may be able to find in Him greater depths and winsomeness; yet for all fundamental needs and purposes they know Him well and truly. Thankful are we that Christian people have not needed to wait until the first quarter of the twentieth century to know who Christ is and to experience the salvation which He brought to the world. He is not the "Great Unknown." He is no Sphinx's riddle. Christ's pertinent question to Philip is still pertinent today: "Have I been so long time with you, and yet hast thou not known me, Philip?"

We are moved to add that we greatly prefer the Christ of the Bible to the novel being proposed as His substitute. Paul we know; Peter we know; Jesus we know; but who is this stranger of modernistic invention?

The Christ of the Holy Scriptures will not fit into the mould fashioned for Him by the modern mind; it is far too small for Him. In the olden days many of the Jews looked for an earthly Messiah, one who would set up for them a worldly kingdom. But He refused their proposals and rebuked their worldly mind. So today many Modernists have the same hoary idea. They want Christ as a worldly reformer, a "judge and divider" of fortunes, a social magnate, a builder of a splendid earthly civilization. But this being is not the Christ of the prophetic and apostolic Scriptures. He Himself declared, "My kingdom is not of this world."

How Infidels and Modernists Review Books

SOMETIMES unbelievers and liberalists do condescend to notice books by orthodox writers. It has been interesting to gather up a number of reviews from the pens of these people, to see how they deal with their opponents; to note whether they are gentle and kind; whether they reply to arguments and take pains to show just wherein evangelical writers are mistaken.

But we must confess that their methods cannot be commended. They are examples of how *not* to do things, rather than how to do them. Instead of argument, we find ridicule and mere asseveration. This statement will now be made good by the citation of examples.

To our desk comes a copy of an infidel journal published in London. It contains a good deal of reading matter, much of it made up of contemptuous flings at Christianity and the church. Although Dr. George B. O'Toole's work, "The Case Against Evolution," was first published in April, 1925, and then reprinted in February, 1926, it seems that it has just come to the notice of the review editor of the said journal. This is what he has to say of this masterly work:

"This book is of the usual propagandist type issued from time to time by the Catholic Church. As a theological work, it is a pretty average specimen of priestly methods; as a scientific manual, it is beneath contempt. No doubt as a poison it would be efficacious with

a certain number of ignorant persons; but there are happily numerous antidotes."

Is that a sober and judicial review? Is it the language of the humble and open mind? The review shows that its writer did not carefully read the book, but simply condemned it out of hand. There is not one line of Roman Catholic propaganda in Dr. O'Toole's book, although the author is a Catholic. There is not a sentence in it which can be designated by the contemptuous expression, "average specimen of priestly methods." If that means something ugly and underhanded, as the writer evidently intends it, we make the counter asseveration that such a charge proves that the reviewer did not read the book, or, if he did, he knows that he is falsifying. For him to say that as a work of science Dr. O'Toole's work is "beneath contempt," is evidence that the reviewer himself does not know what science is; for Dr. O'Toole's work is one of the most technically scientific treatises that we have ever read. It is not issued "by the Catholic Church," but by a very prominent and respectable firm known the world over, The Macmillan Company, New York City.

We must give another specimen, this time from an American church paper conducted by a Modernist, who has taken the vows of a Methodist minister. The book he slashes need not be mentioned here, but it contains a serious argument to show the deficiencies of several Modernists, judged by their writings. The reviewer treats the book jocosely, instead of seriously. He even hints that it might be "a little advertising scheme in disguise." He thinks he must be a big man who undertakes to "demolish" such great men in so small a volume. A remark that is entirely off the track. He closes his jocular notice in this way: "However, we recommend this little book, as it will make the readers eager to read the other four."

Our readers will observe that in this so-called review there is no attempt to answer the arguments of the book in question; there is nothing but satire. This is an entire evasion of the real issue. The reviewer should have shown in what respects the author of the book was in error—if he was.

Another liberalistic reviewer said of an orthodox work that, since it was polemical, it puts the reviewer himself in a polemical mood —as if dealing with a serious theological and scientific treatise were a matter of mere moods and tenses! He also said that there were a number of logical lapses in the book, but he never pointed out one of them! It seems that the Modernist, wherever you find him, expects his readers to accpt his mere statement as the infallible truth.

A New England liberalist calls a recent orthodox work a "harangue." We reply, it is nothing of the sort; it is an argument from start to finish, citing facts to prove every proposition. A harangue is usually regarded as a noisy, bombastic, ranting speech. The book in question has none of those elements. It is written in a simple and sober way. But you can hardly expect a Modernist to use language accurately.

Still another reviewer, this time of the "sunny south," speaks patronizingly of a recent book "as a restatement of the orthodox system of Christian theology held by the dogmatic theologians four hundred years." This is a mere dogmatic statement, but the main question is whether that system is true or not. If it is true, it can be no objection to it that it runs back four hundred years. If it is not true, why did not the editor point out some of its errors? We happen to be acquainted with the book thus belabored, and find that every statement it makes is based on the clear teaching of the Bible. To us it looks as if the system it inculcates goes back a good deal further than four hundred years; in fact, goes back to the time of Christ and His apostles, and in a good many cases to the very first chapters of God's holy Word. Perhaps that is the reason the Modernist does not like it. Then why didn't he say so?

"The method is medieval: that of deductive reasoning, hair-splitting distinctions, and confirming convictions preconceived." So says the Modernistic reviewer of the book in question.

Again we must call a halt. The charges in this indictment are not true, as we know from a careful reading of the book. It does not use "deductive reasoning." It canvasses the facts of the Bible and human experience, and from them draws the proper inductions. The book uses the empirical method of science. Neither does the author indulge in "hair-splitting distinctions." The distinctions made are those between right and wrong, just as the Bible sets them forth. When the same reviewer raves away at the author by asserting that "there is nothing fresh in the approach to a great subject," we must again enter our protest. As a student of the book under fire, we are prepared to say that no other system dealing with the particular thesis in hand approaches it in the way this author does, nor builds up the system on the same kind of a foundation and according to the same method. The method of

approach to the subject is that of Christian theism. What fault can any truly Christian person find with that methodology?

Our conclusion, therefore, from this survey is that, when Modernists do sometimes venture to notice orthodox books, they depend on two things rather than on argument—assertion and ridicule. We wish they would compare the method of book reviewing that is done by this journal, the *Sunday School Times*, the *Presbyterian*, the *Princeton Theological Review* and *Bibliotheca Sacra*. To end the present discussion, we will add that, when an infidel or a Modernist slashes a book, it will be worth your while to spend your money to get it and read it. Condemnation from some sources is the best kind of commendation.

A Book Re-Reviewed

A REVIEWER may sometimes miss some of the salient points in a book. In a former issue of this journal (that for October, p. 542) we reviewed Dr. W. Bell Dawson's excellent book, "The Time is at Hand." While we commended the book, because it deserves all that was said, our remarks were rather general. The book is of so important a character that we desire here to emphasize some of the more outstanding objects which the author had in view, as they have been outlined by a correspondent.

What Dr. Dawson chiefly wished to make clear in his book is that all times of trouble and difficulty which befall the people of God are limited in advance in the providence of God. This doctrine is of paramount importance in these days. To know that the present age is definitely limited in duration, and that its end must be near, affords a most uplifting hope that the personal intervention of Christ in the affairs of the world is imminent.

Another salient matter in Dr. Dawson's book is that every outstanding event in the Christ's earthly life is connected by a definite period with the prophets and events of the Old Testament. The Lord Jesus was thus walking on the time-lines laid out in advance by His Heavenly Father.

This affords one of the strongest confirmations of the divinity of Christ, and a most convincing argument for His Messiahship in dealing with the Jews. Says the author himself regarding prophecy:

"The subject of predicted periods and time limitations is absolutely non-controversial; for the periods predicted by God are just as definite as are the facts of history. As they now stand in their fulfillment throughout the course of Bible times and up to the present, they cannot be disputed. This is what I have tried to trace in my book, all down the ages since the days of Abraham, when the people of God were first called out to be separate from the world."

An intelligent correspondent writes in the following strain to Dr. Dawson (we quote in part): "It (your book) has shed a flood of light on the past and the present. . . . I find comfort, too, in your teaching that prophecy not only sets a definite limit to approaching evil, but prepares the faithful to meet the trouble with hope. . . Your message is surely timely, and has a work to do in warning and preparing people. . . . Your writings clarify the issue for me and for others."

Reviews of Recent Books

Evolutionary Geology and the New Catastrophism. By George McCready Price, M.A. Pacific Press Publishing Association, Mountain View, California. $1.85 postpaid.

In this opportune book the theories of evolution and uniformitarianism meet their Waterloo. Reason is piled upon reason to prove that these hypotheses are wrong, and that the only adequate explanation of the facts of geology is the great catastrophe which occurred some time in the history of this planet. The argument is presented on the ground of pure science. The author canvasses the whole field of the geological formations, quotes from scientist after scientist, gives authors, titles and pages, to make sure he presents the data correctly, and finds in scores of ways that evolution fatally fails to account for the vast mass of facts. Will the promoters of evolution now stop and pay attention? Will they not try to look all the facts in the face? The time is past when they can longer depend on the people to accept mere asseveration. If they want to prove themselves true scientists of the inductive order, they must give heed to Professor Price's array of facts and arguments, or, if they cannot make adequate reply, frankly and

honestly admit that their theory is far from being proven.

What are the main features of this important and timely work? To our mind, the foundational fact is, that the fossiliferous strata do not occur in a single place on the whole planet in the order arranged for them by the purveyors of uniformism and evolution. Remember that crucial fact. Therefore, the order of life-succession fixed by them is not based on the facts of geology, but only on their subjective theories.

The next important fact is this: The various strata are found in *any* order, the youngest sometimes directly on the oldest, the older strata sometimes on top of younger strata; and often, too, this reversed order extends over hundreds of miles of mountain area, making the theory of "thrust faults" not only absurd, but impossible.

Another telling fact is: The sure evidence that once the whole earth was basking in a salubrious climate, so that tropical and temperate zone plants and animals were abundant in the arctic regions. Then something occurred which destroyed them suddenly, leaving them encased in ice just as they were. Another convincing fact is, that the fossil remains of many kinds of animals, and often of man with them, are found crowded together, showing that they were suddenly overtaken by some great cataclysm in nature. Again, the fossil remains of many marine plants and animals are found far from our present oceans, even on the sides and summits of high mountains. It is most significant, too, that the well-known Challenger Expedition, conducted by adept scientists, who sailed the seas and sounded their depths, settled the fact that strata of fossils and rocks, such as we find today on the land, are not being formed at the bottom of the ocean, as was formerly supposed to be the case. Therefore, the fossils of sea animals and plants could have been deposited on the land areas only by some great sweep of the ocean over the land.

Our author presents convincing evidence that the plants and animals whose fossil remains our geologists find may have all been practically contemporaneous; that there is no proof of a long-continued succession of the different organic forms. Then the various depths at which they are found was due to the operations of the great catastrophe which overwhelmed the earth. In this book Professor Price does not appeal to the Bible; he sticks to geology and paleontology. He barely hints at the Noachian deluge as the possible catastrophe, but does not insist upon it, because that thesis does not belong to the category of physical science.

Now, if Professor Price's argumentation can be refuted, we hope that some competent geologist, gifted with the judicial mind and the logical faculty, will undertake the task, and show us precisely wherein he is wrong and unscientific. Remember, ridicule will not satisfy the minds of intelligent people; indeed, it will only serve to confirm them in the view that evolution is not science, but only theory, and very poor theory at that. What we want now is for some capable evolutionist to take up our author's points one by one, and show, if it can be done, that they are erroneous, by an appeal to facts clearly established by the inductive method. If any one simply derides him, we will accept that as *prima facie* proof that the scoffer is afflicted with the "superiority complex," and therefore is not in a fit frame of mind to deal with scientific problems. If no one replies to this book, if the whole school of evolutionists simply ignore it, we shall conclude that they *cannot answer* it, and that they *know* they cannot, but have not the scientific frankness to confess their inability. Mere *ipse dixits* will no longer meet the situation.

In order that our readers may know that we have read this book critically, and have not simply bolted it without consideration, we will add that some people may regard the frequent repetitions as a fault; but upon other people the constant hammering on the main points of the argument may serve to make an indelible impression; and that, no doubt, was the author's purpose.

Comrades of the Carpenter. By A. Z. Conrad, Ph.D.,D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.50.

You might go through this volume of inspiring chapters and cull out telling epigrams from every page. The book fairly scintillates with wise and uplifting sayings, often put in alliterative form. Here are a few examples: "Isolation is desolation. Seclusion is exclusion. . . . A life with few contacts is a life with few contracts, but with many contractions. . . . Tell me who your companions are, and I will tell you *what* you are. . . . Delights are doubled, and difficulties are divided, by sweet, sane associations. . . . A distant Deity dismisses no doubts, dissolves no difficulties. . . . It was the Incarnation that eliminated the distance between God and man."

We would like to give more examples of the

proverbial wisdom of this strong evangelical preacher, the pastor of the historic Park Street Congregational Church, Boston, Mass.; but these will give a taste of the good things in store for the reader who will use the good judgment to secure and peruse this book.

But to characterize it as merely a kaleidoscope of wise and witty sayings would be to give a wrong impression. It has unity. One underlying purpose runs through it all. This is indicated in the title and in the quotations above given. It makes all the difference in the world who your comrades are. The best and highest *Comraderie* is that which we may have with Jesus Christ. With Him we may have the closest and sweetest fellowship. No matter what may be our situation and our experience, He is with us to share all our joys and sorrows—to heighten the former, to assuage the latter.

However, this comradeship must be effected in the right way. The natural man, with his sinful nature still reigning in him, cannot have this divine comradeship; no, he must first repent of and confess his sins, and accept Christ as His atoning and risen Saviour, and thus establish the right relation with Him, and then he will be able to walk with Him and talk with Him in a happy and blessed fellowship.

The author points out many ways in which comradeship with the divine-human Carpenter of Nazareth uplifts human life. He calls His disciples "friends." Fellowship with Him "changes life's incline from down to up." All who accept Christ as their Comrade become better and happier. Christ goes to a wedding, and thus puts His stamp and seal on Christian marriage. He is interested in the bread question. He helps us to understand nature better. He leads us into the truth. And so on through this uplifting book—companionship with the Carpenter irradiates all life and will be supremely precious to the believer in the judgment and in the "valley of the shadow." This book is positive in its theology. It contains little of the polemical element. For its purpose, that of spiritual edification, it cannot be surpassed.

A Guide to the Study of the Old and New Testaments. By Professor John A. Huffman, A.B., D.D. The Standard Press, Marion, Indiana. $1.50.

It is a delight to praise this book. There are several reasons. One of them is that we know Dr. Huffman to be both a safe and a competent Biblical scholar. If he were not, you would not find his name in the honored roll of the Contributing Editors of this magazine (see the first page of the cover). He knows the Bible well, and has made a first-hand and critical study of its holy pages. This book would indicate that he sought diligently through it from beginning to end, and made his own outline of its historical and doctrinal data. But he knows also what theologians and Biblical scholars have discovered and said about the Bible.

We like the book, too, because, while it is not polemical, it treats the Bible as if it were a reliable and inspired book. Nowhere does the author intimate that it is incredible, or made up of myths, legends and mere folklore. Students who will use this book as a text will not be led into skepticism.

The plan of the book is excellent for pedagogical purposes. The Biblical material is logically and chronologically outlined, and to each section explanatory notes are added, which are most helpful to both teachers and students.

Dr. Huffman is a professor in the School of Theology in connection with Marion College, Marion, Indiana—an institution of high scholastic standing and one that loyally upholds the evangelical faith in all its fullness. His years of special study qualify him for writing this safe and reliable guide to Bible study, and his long experience as a teacher has equipped him for suggesting to his fellow-teachers the best methods of instruction.

It is gratifying to be informed that the author was selected by the Bible Study Committee of the High School Teachers' Association of the State of Indiana to prepare this manual, and that it was approved, while still in manuscript form, by the Indiana State Board of Education. It is to be used in the study of the Bible for credit in the High Schools of that state. Other states might well adopt it. By using it according to the rubrics set forth in the "Foreword," the pupils will secure a good, clear and unbiased knowledge of the contents of the Bible, of which, on account of its great ethical and historic value, no one today should be ignorant. We have only one mild suggestion to offer—a little firmer handling of the book of Daniel (p. 98).

The Red-Bearded Spaniard. By William Schoeler. The Lutheran Book Concern, Columbus, Ohio. 75 cents.

"A Story of the Spanish Inquisition in the Netherlands," is the sub-title of this book. It is a most absorbing story. The author is able to write scientific books; for, as the reader

knows, we reviewed his book, "The Truth About Evolution," in a previous number of this magazine. He displayed unusual scientific knowledge and penetration in that book. And now he turns his hand deftly to the writing of an extremely interesting and highly profitable story. People ought to read it. It has historical value, because it portrays the terrible persecutions of Christians in the time of the Spanish Inquisition as it was carried on in Belgium in the dark days of the reign of Philip V over that unhappy country. One wonders how people could ever have been so cruel. But our author gives the secret. The persecutors were not truly regenerated Christians, and thus had not received the spirit of Christ into their souls, but were men of carnal mind and often of unregulated passions. Moreover, they were not guided by the teaching of the Bible, for they burned people at the stake for having Luther's translation in their possession. If you like a story with quick movement, with thrilling situations, with real heroes and heroines, with villains of the real sort, and with a *motif* that is worth while, read this story.

Sunday Night Talks. By J. C. Massee, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ills. Paper covers, 25c.; cloth binding, 75c.

This is another collection of stirring evangelistic sermons preached by Dr. Massee in his great church, Tremont Temple, Boston. They are direct appeals to both the intellect and the heart. Dr. Massee never minimizes the gospel, never reduces Christ to human proportions, never extenuates sin. He is a severe but loving rebuker of everything wrong. He loves and rejoices in everything that is good, but he hates evil. His sermon—one in this collection —on "The Jazz Fool," is a terrific, but altogether deserved, arraignment of the outstanding sins of this loose age. Dr. Massee stands for a stalwart morality. He will not let down the bars, no matter who derides and scoffs. Here is what he says in one of these sermons: "It is safe to give freedom in the body social to no man until he is able to take moral initiative and assume moral responsibility." Therefore children and young people should be properly controlled and disciplined until they are fitted to assume for themselves the duties of life. If Dr. Massee rebukes obliquities somewhat drastically, no man can speak more tenderly when he invites the sinner to come to Christ, who is able to save unto the uttermost. Dr. Massee uses most effectively the Pauline method of excoriating sin in order to beget repentance and lead men to Christ.

Building a New World. By Walter E. Tressel, D.D. The Lutheran Book Concern, Columbus, Ohio. Cloth bound, 45 cents.

No humanly devised scheme can reconstruct this old world, can convert it into "The City of God." God is the World-Architect and the Master-Builder. He built the perfect pristine world, for "He that built all things is God" (Heb. 3:4). Sin came in and corrupted the fair world. God is the only one who can rebuild and repair it. All efforts to make the world anew without God will be futile. "The atheist has an occasional field-day, in his own estimation. He is busy abolishing God." But he will find that he can add only to the fatal *impasse* of all human effort that leaves God out of the count. All this is the fine teaching of the big little book. But while God is the Master-Builder, he has chosen His servants to be his junior partners in re-making the world. Then the author makes a strong plea for men to be obedient to God, to seek salvation through His redemptive power and grace, and then to be co-workers with Him in His great empire. This book makes very stimulating reading, and is a clarion call to faithful service.

Religious Education Texts. By Mabel B. Fenner and Eva M. Stitz. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa.

This enterprising publication house has just issued four valuable books under the title, "Religious Education Texts for Weekday Schools." They are excellent in every way—truly Biblical and sound in doctrine. It is easy to see why this firm has published these books. Many of the general texts for weekday schools sit lightly on the Bible and Christian doctrine. Lutherans want their children to be taught the sound principles of the Christian faith, and hence, to make safe, they secure Lutheran writers who are established in the true Biblical religion to write their books of instruction.

The first two books are entitled "God and His Helpers," and are written by Mabel B. Fenner. The fiirst is for the teacher, the second for the pupil. In the former book full information is given as to the best methods of instruction. The price is 85 cents. The secand is for the pupil. The material is practically the same in both, except that one is adapted for the teacher and the other for the pupil. The price of the latter is 50 cents; in quantities 40 cents. The purpose running

through these books is to enlist the children in going into partnership with God in bringing the world to Christ.

The next two books, by Eva M. Stitz, entitled "God's Great Plan for Mankind," go to the root of the matter, by using the Biblical material which sets forth the plan of redemption through Jesus Christ. The selections are well made. The price of the teacher's book is 75 cents; of the pupil's, 40 cents; in quantities, 32 cents. These books are just as well adapted for the Daily Vacation Bible Schools as for weekday instruction. We commend them heartily; they are constructed on sound Biblical and pedagogical principles.

Ben Juda, the Shepherd. By William Schmidt; translated by Paul W. Nesper. The Lutheran Book Concern, Columbus, Ohio. $1.25.

Many stories are not worth the time it takes to read them. Even if they should be entertaining, you are no better off after you have read them through. But "Ben Juda" is in nowise a story of that kind. It is worth while. It is a real Christian story, dealing with the time of Christ. Ben Juda was a shepherd lad who was present when the herald angels announced to the Judean shepherds the coming of our Lord. He saw and met Christ on various occasions. As time passed, he traveled far and wide and had many contacts with Romans and Greeks, as well as with the Pharisees and Sadducees of his own people, the Jews; but all along he kept his faith in Christ as the Messiah and Saviour of the world; and he also maintained his moral integrity in the midst of corrupting influences. He had various adventures, some of them quite thrilling. The romantic element in the story is quite entrancing. Everybody loves a pure love story, and here you have it. Ben Juda proves himself a hero in the Isthmian games, but more yet in maintaining his simple faith in the stress of temptation. He had an unprincipled enemy who tried to do him injury. But, there! that is enough of the story to whet the reader's appetite. If you like a good Christian story, with plenty of movement, a well developed plot, a good deal of adventure, told in a vivacious style by the author, and done into graceful English by the translator, get "Ben Juda."

These Sayings of Mine: An Interpretation of the Teachings of Jesus. By Lloyd C. Douglas. Charles Scribner's Sons, New York. $1.50.

It is to be regretted that several evangelical papers have given this book undiscriminating praise. Their reviewers should read books more carefully. Mr. Douglas is well known as a liberalist in theology. For this reason it behooves all readers to be on their guard.

We may well admit that the book contains many excellent ideas. Many things in the book are true and in accord with the teaching of the Word of God. The style is attractive, vivacious and arresting. You may almost run as you read. The art of putting things aptly and winningly is a great merit in any book.

The inconsistent feature of the book, however, is this—that the author can accept so much of Christ's teaching and call it imperishable, and yet refuse to accept it all. The parts that are either ignored or rejected are just as outstanding as are the parts so highly lauded. They are also just as well authenticated as integral parts of the sacred records.

Our author errs when he represents Christian theology as laying too much emphasis on the birth and death of Christ and practically neglecting His teaching. This charge is due to too little knowledge of the great systems of evangelical theology. Almost from the beginning, this theology has stressed the threefold office of Christ—that of Prophet, Priest and King. Under the first heading practically all our theologies treat with much amplitude of the teaching office of our Lord. A number of years ago Dr. Joseph Parker, who was Nestor in defense of the orthodox faith, published a book by the same title as that of Mr. Douglas, "These Sayings of Mine," which attracted world-wide attention. Did not Mr. Douglas know that he was using a title that had already been used?

He holds that Jesus "staked His whole ministry upon His preaching." Well, suppose He did; that teaching includes a great deal more than the picked and carefully selected passages treated in Mr. Douglas's book. It includes Christ's Deity, His oneness with the Father, His pre-existence with the Father in fullness of glory, His supernatural origin, His coming into the world to seek and to save the lost, His giving His life a ransom for many, His shedding His blood for the remission of sins, His vicarious death on the cross, His resurrection from the dead, His ascension to the right hand of God. And all this teaching is just as outstanding as is His ethical and social teaching. Why cannot our liberalistic friends see Christ truly and see Him whole? Why are they eclectics instead of whole-hearted believers?

Too much emphasis on the death of Christ, on His atoning work! Why, Paul declared that he would know nothing "save Jesus Christ and Him crucified." He would "glory only in

the cross of Christ." His sayings on this subject are very pronounced, and we fear all too pertinent in many quarters today, when he declares that the preaching of Christ crucified is to some people "a stumbling-block" and to others "foolishness." Note the trenchant implication in this passage: "For Christ sent me, not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect."

When Christ was on the Mount of Transfiguration, and Moses and Elias appeared with Him, their conversation at that epochal time was not regarding Jesus' ethical and social teaching, but regarding His death, which He should accomplish in Jerusalem. How significant! They did not seem to think that the death of Christ was in danger of being overemphasized. The four evangelists devote many pages to a description of the last days and hours of Christ. Many of Christ's teachings are omitted from some of the gospels; many of them are reported in only one gospel; but none of them fail to dwell in detail and at length on the death and resurrection of our Lord.

The theology of the Modernists is always one-sided; it always pares and narrows down the gospel; always contracts it to the proportions of the modern mind, which is a very fallible entity. Evangelical theology is much broader, not because its upholders are in themselves wiser than others, but because they accept the full-orbed and perfectly balanced teaching of the whole Bible. Such acceptance of the whole teaching of the Bible is the only antidote for narrowness.

Additional Book Notes

For the encouragement of evangelical believers, we quote the following paragraph from an exchange:

The October number of *The Theologisches Literaturblatt* (Leipsic) contains a review of Dr. J. Gresham Machen's recent publication, "What is Faith?" from the pen of the distinguished Orientalist, Edouard Koenig, of the University of Bonn. After referring to the great timeliness of the volume, and endorsing the author's position—that the true foundation of faith must be sought in the grammatico-historical interpretation of the Bible—he commends the definition of faith offered, as a compound act of knowledge, assent and confidence, and remarks that Dr. Machen has voiced his own conclusions, as set forth in publications which had not come under the Princeton professor's eye. "I am exceedingly delighted," he writes, "that this American scholar is found to represent my own position. His book is exceedingly interesting, touching as he does on many theological questions in addition to the thesis immediately in hand, and noticing with critical skill the most recent works on the subject that have appeared in the English-speaking world."

We must confess that one of the smartest "take-offs" on evolution that we have yet seen is Harry Rimmer's "Monkeyshines: Fakes, Fables, Facts Concerning Evolution." It is published by the Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, Cal. Price 50 cents. Of course, you may expect to find a good deal of good-natured raillery in the booklet; but, with all its humor, it contains many facts to show that evolution is simply an impossible theory. We should like to see how Osborn or Conklin or Vernon Kellogg would answer some of Mr. Rimmer's arguments. His searching analyses of the various fossils of ancient man and their "reconstructions" in the Hall of Man in the American Museum of Natural History, New York, are certainly demolishing. How can these difficulties be explained by the advocates of evolution?

A most timely and incisive booklet comes to hand—"Jonah's Critics Criticised," by W. Hoste, B. A., published by the Bible League, 40 Great James Street, Bedford Row, London, England. Price three pence. It certainly decapitates the so-called Neo-Critics. Best of all, in the most scholarly way it upholds the historicity and divine inspiration of the book of Jonah. Just to show the absurdity, one is tempted to say the childishness, of the critics, we cite the fact that one of them says that the book of Jonah is not historical because: "We are not told where Jonah got the money to pay his fare!" How profound! The well-known radical critic, Cheyne, objected to the historical character of the book because he thought Jonah ought to have embarked at Tyre instead as if a runaway prophet would seek the most public and populous seaport when he was tryof at the unimportant seaport of Joppa. Just ing to escape! In a most capable way our author deals with the linguistic problem, and shows that it establishes the historicity of the book rather than discredits it. The brochure effectively refutes the so-called "arguments" of is so good and so important that we hope the reader will send for it at once. The author the leading radical critics, Driver, Cheyne, Peake and George Adam Smith.

* * *

In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views.—*Dr. Etheridge, of the British Museum, England's Greatest Authority on Fossils.*

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FOR SALE—Postpaid. Good condition. New Testament with Notes, 50c; Abridged Cruden's Concordance, paper, 30c; Fleetwood's Life of Christ, cost, $3.00, $1.25; Young People's Bible History, cost $2.50, 75c; Won by Prayer, or Life and Work of Rev. Oshikawa, 50c; Pulpit and Grave, *Wheeler,* paper, 20c; Christian Love, *Edwards,* 40c; Life and Services of Andrew G. Curtin, *McClure,* cost $2.50, 50c. Address M.H.H., Bible Champion, Reading, Pa.

SECOND-HAND BOOKS CHEAP — Prices in parenthesis are what books cost new. *Hamilton's* Mexican Hand Book, Ills., ($1.50) for 35c: Relations of the Republic and Laws of Religious Corporations, *Kynett* ($2.50), for 50c.; *Dewey's* Works ($2.50), for 75c. All fully worth price asked. All sent *prepaid.* Address, O. P. R., Bible Champion, Reading, Pa.

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NEW BOOKS — Universal Encyclopedia, 6 vols., cloth, cost $15—for $7.50; American Bookman, *Howe,* cost $2.50—for $1.25; Life of Abraham Lincoln, 8vo. cloth, 2 vols., like new, $1.25; Growth of the Kingdom, *Gulick,* cost $1.50, for 60c. All new from an unused library and tops show a bit of shelf exposure. Sent prepaid. Address S. S. T., Bible Champion, Reading, Pa.

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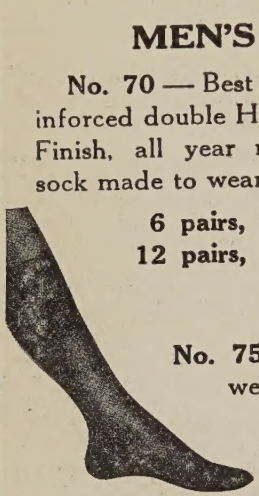

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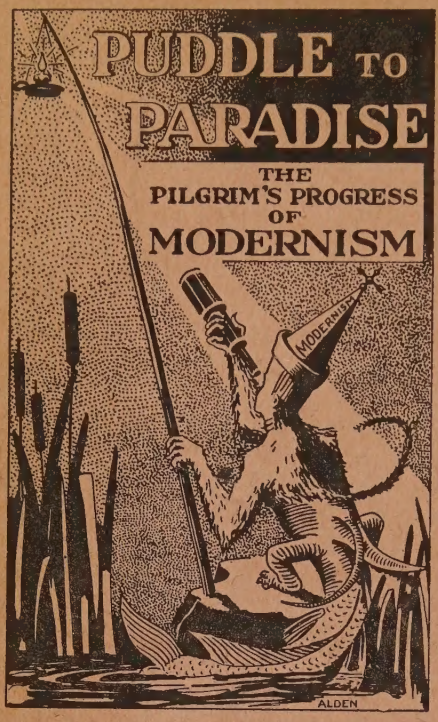

Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested for twenty years."

Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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